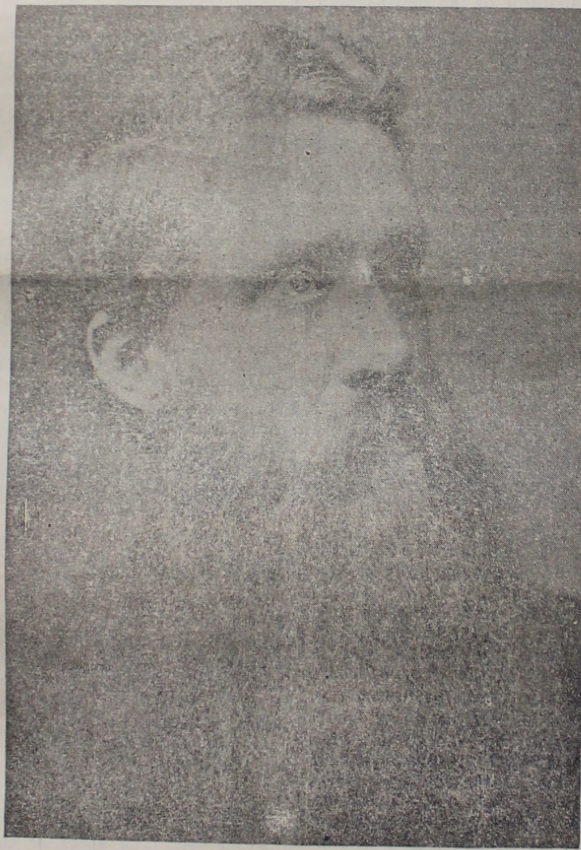


Light of Truth

VOL. XX.,

FEBRUARY 13, 1897.

NO. 7.



ELLIOTT COUES, SCIENTIST.

An Exponent of the
Philosophy of Life.

HARPER ILL'S SYN. COL'S OIL

Philosophy and Facts.

ELLIOTT COUES, SCIENTIST.

The subject of this sketch is one of the few men who have become famous both in physical and psychical science. He has long been recognized as one of the leading naturalists of America, and of late years has acquired equal distinction as a philosopher.

Dr. Coues was born in Portsmouth, N. H., Sept 9, 1842, and is the son of Samuel Elliot Coues and Charlotte Haven Ladd Coues. His father was in business in early life with Ichabod Goodwin (afterward governor of New Hampshire), and later the author of several scientific treatises which anticipated some of the more modern views of physics, astronomy and geology; so that young Coues would seem to have inherited his bent of mind toward study and research.

The family moved to Washington in 1853, and Dr. Coues has always been a resident of that city, excepting during the years he served in the west and south as an army officer or engaged in scientific explorations. As a boy he was educated under Jesuit influences at the seminary now known as Gonzaga college. In 1857 he entered a Baptist college (now Columbian university), where he graduated in 1861 in the academic department and in 1863 in the medical department of that institution. To the degrees of A. B., A. M., Ph. D., and M. D., conferred by this college, his riper scholarship has added titles enough to fill a page from learned societies all over the world.

His taste for natural history developed early in an enthusiastic devotion to ornithology, and before he graduated he was sent by the Smithsonian institution to collect birds in Labrador. Among his earliest writings are the account of this trip and a treatise on the birds of the District of Columbia, both published in 1861.

While yet a medical student Dr. Coues was enlisted by Secretary Stanton as medical cadet, United States army, and served a year in one of the hospitals in Washington. On graduating in medicine in 1863 he was appointed by Surgeon General Hammond for a year acting assistant surgeon, U. S. A., and on coming of age passed a successful examination for the medical corps of the army. He received his commission in 1864, and was immediately ordered to duty in Arizona. His early years of service in that territory, and afterward in North and South Carolina, was utilized in investigating the natural history of those regions, respecting which he published various scientific papers. Dr. Coues seems never to have been much interested in the practice of medicine and surgery, and has consequently made no enduring mark in his ostensible profession.

His many publications, notably his "Key to North American Birds" and "Field Ornithology" which had lately appeared, had already established his reputation as a naturalist; and on the completion of the boundary survey in 1876 his services were secured as secretary and naturalist of the United States Geological and Geographical Survey of the Territories, under the late Dr. F. V. Hayden. He edited all the publications of the survey from 1876 to 1880, meanwhile conducting zoological explorations in the west; and during this period contributed several volumes from his own pen to the reports of the survey, notably his "Birds of the Northwest" in 1874, "Fur-Bearing Animals" in 1877, "Monographs of the Rodentia" (with Prof. J. A. Allen) in 1877, "Birds of the Colorado Valley" in 1878, and several instalments of a universal "Bibliography of Ornithology." The latter work attracted special attention in Europe and Dr. Coues was signally complimented by

an invitation, signed by Darwin, Huxley, Flower, Newton, Selater and about forty other leading British scientists, to take up his residence in London and identify himself with the British museum. Dr. Coues also projected and had well under way a "History of North American Mammals" which was ordered to be printed by act of congress when suddenly, at the very height of his scientific researches and literary labors, he was ordered by the war department to routine medical duty on the frontier. He obeyed the order and proceeded to Arizona, but found it of course impossible to resume a life he had long since outgrown. His indignant protests being of no avail, he returned to Washington and promptly tendered his resignation from the army in order to continue his scientific career unhampered by red tape.

Dr. Coues had during the preceding two decades become a member of most of the scientific societies of the United States and of several of Europe. He received the highest technical honor to be attained by an American scientist in his election to the Academy of Natural Science in 1877, and was for some years the youngest academician.

He appears to have been the first in Washington to teach human anatomy upon the broadest basis of morphology and upon the principle of evolution.

Prof. Coues has been nearly all his life a collaborator of the Smithsonian institution of Washington, and his name is most frequently mentioned in that connection. Prof. S. F. Baird, as well as Professors Louis Agassiz and Joseph Henry, was quick to recognize his ability in early years, and by invitation of the former Dr. Coues had long had an office in the institution, though without pay. During the years that he was an ardent and successful collector in the field, his numberless specimens of natural history were presented to the United States government, and now form no inconsiderable part of the material for study in the National museum, of which many other naturalists, in various departments of zoology, have been able to avail themselves. Many of these specimens have been found new to science, and several have been named in compliment to their discoverer.

On his resignation from the army Prof. Coues resumed his briefly vacated desk at the Smithsonian, as well as his chair at the college. Among the first fruits of his renewed activity were two volumes entitled "New England Bird Life," published in 1881, and a "Dictionary and Checklist of North American Birds," in 1882, as well as his new edition of the "Key to North American Birds," then as now recognized as the standard text-book of ornithology, and lately reprinted again in London. Professor Coues was also about this time one of the most active in founding the American Ornithologists' union, a flourishing association modeled on the British society of similar name, of which he had long been a foreign member. He was also one of the founders of the Biological society of Washington.

At the height of his intellectual activity in physical science, now about fifteen years ago, the spiritual side of Professor Coues's nature seems to have first awakened, though it was not at once to find expression. He became interested in the phenomena of Spiritualism, as well as in the speculations which have become known under the name of "Theosophy." Belonging distinctively to the materialistic school of thought, and skeptical to the last degree by his whole training and turn of mind, he nevertheless began to feel the inadequacy of formal orthodox science to deal with the deeper problems of human life and destiny. Convinced of the soundness of the main principles of evolution, as held by his peers in science, he wondered whether these

might not be equally applicable to psychical research. In short, Coues took up the theory of evolution at the point where Darwin left it, and proposed to use it in explanation of the obscure phenomena of hypnotism, clairvoyance, telepathy and the like. Under his personal surroundings as a scientist this required no ordinary moral courage and determination. One of the first fruits of this daring venture is found in an address delivered in 1883 before the Philosophical society of Washington, and afterward published under the title of "Biogen: A Speculation on the Origin and Nature of Life." "Biogen" is a name coined by Prof. Coues, which has since become incorporated in our language and been made the caption of a series of six volumes under his editorship or from his own pen, which have already passed through several successive editions.

This new departure seems to have been encouraged and confirmed by Professor Coues' visit to England in 1884, during which he received great attention from the leading scientists of London and became a member of the British Society for Psychical Research. In spite of the organized opposition which the conservatism of science offered to his views, and in the face of no little ridicule arising from misunderstanding of his attitude toward what is called "theosophy," which certainly injured his personal prestige, Professor Coues continued his studies in psychical science, and has never hesitated to declare himself in public both with tongue and pen, until his utterances have become almost as voluminous as his earlier publications in physical science. Some of his views, once considered visionary, are already among the accepted and formulated tenets of scientific orthodoxy. He will probably live to see them all recognized, though few pioneers in new fields of thought receive their just dues until their posthumous fame is established.

His mainspring of action seems to be an almost passionate honesty and love of truth which leads him to the most direct methods of accomplishing his ends, and at times to an almost brutal frankness of speech which gives offense to those who do not know how to take him. Yet men envy his impressive personality and women rave over his social charms.

So marked an individuality can not be without enemies to whom a warm, candid and impulsive nature, almost reckless of personal consequences, too often gives occasion for detraction and calumny. Ambitious he certainly is, and must be; but to charge him with vanity would be a mistake only made by those who could not analyze the springs of feeling and action in such a character, whose radical defect is that lack of self-esteem which always makes one seem to seek the applause of others because dissatisfied with one's own achievements and painfully conscious how far one falls short of realizing one's ideals. Yet Professor Coues has every temptation to pride. He is the only contemporaneous scientist who has acquired world-wide fame in more than one branch of learning before turning fifty years of age, and whose reputation is as well assured among the people as among his peers in science. Although not past the prime of life he is already pre-eminent both in physical and psychical sciences, recognized as an authority on the former, and as a daring pioneer in the latter. Before either of the two now famous schools of Hypnotism in France had announced their results and made their mark, Coues had made bold experiments on his own person, as well as with others, and perhaps the still bolder experiment of publicly speaking and writing upon these forbidden things, when loss of both social and scientific prestige seemed likely to be the price of his temerity. His hotly

pressed claims of a scientific basis for religious truth, as well as of the religious element in science, and the dauntless resolution with which he set himself to apply scientific methods to the investigation of Spiritualism and other psychic phenomena, brought down upon his head a storm of criticism and denunciation, which only abated when the news of the respect entertained for his views abroad reached home, and the stand he took almost alone in this country was found to be that of some of the most distinguished thinkers in England and other countries of Europe.

In private life Professor Coues is easy and unassuming, and one of the most accessible of men.

Having nothing to conceal himself he fancies others equally sincere, and his good nature is imposed upon by those who use him to their own advantage.

Professor Coues has been twice married. His first marriage was contracted very early in life and proved unhappy. By his former wife he has three children, his eldest son, Elliott Baird Coues, being now a student in Harvard university. In October, 1887, he married Mrs. Mary Emily Bates of Philadelphia, a lady in every way fitted to appreciate her husband and grace his home.

Such a man can not of course be a member of any orthodox church or subscribe to any religious creed. In religious matters he is an extreme radical and free-thinker. He holds the view that much of the teaching of the established churches is demonstrably false in fact and vicious in effect; that some of it is known to be such by the professors of religion and taught from unworthy motives for immoral purposes; yet that there is much truth, exaggerated, distorted and misunderstood, which only requires to be winnowed from the chaff to be a blessing instead of a curse and fruitful to human welfare. He takes strong ground against the interference of the church with state affairs, and his keen satires upon ecclesiastical politics have more than once irritated the clergy of the orthodox Protestant and Catholic sects. Had he lived in the dark ages he would have been an arch heretic and probably gone to the stake. Another revolt of this thinker against established usages is upon the woman question. He has intensified the theological odium that his attitude on the church question aroused by his daring and eloquent championship of woman's equal rights in church and state, by his recent declaration that the church is the chief bulwark of woman's slavery, as it was of negro slavery before our civil war. The stand he has thus taken of late years is that of the most radical reform in society and in the church, on all the most vital questions of the time.

He is such a man as the philosopher Emerson might have had in his mind's eye when he wrote: "Beware when the great God lets loose a thinker on the world."

The man who demands happiness from those whom he makes miserable is selfishly arrogant, and the woman who chides her sister woman for an evil she unconsciously commits herself is arrogantly selfish. In both it is blindness as to their own shortcomings, though shocked at the same evil in others. It is a queer anomaly in human nature, but there are cases where two such are attracted to each other as mates on this sphere of existence.

LIFE HEREAFTER.

Life forever runs its endless race, and, like a line, death but divides the space.—Druid's Belief.

In the mortal man knows more than he is willing to believe. In spirit he is willing to believe more than he knows.—In Higher Realms.

Science of

Sleepwalking, a phenomenon of the mind, through its own experience very much abated. It seems of the faculties from the volition of the person. are often perverted the normal of person. Akin "somnambulism" in which "sleep" normal acts a dition of "h sleep." This in several ways upon the action or his passive suggestions the patient (tion the vol dormant, ar many suggestions. For in gar under t or water; sugar; he w have no sounds suggest, and in that his f minion of

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Science of Sleepwalking.

Sleepwalking, or somnambulism, is a phenomenon long familiar to most of us, through study, if not through personal experience. We do not know very much about this strange condition. It seems to be the manifestation of the faculties of mind and body aside from the voluntary, conscious control of the person. In this condition acts are often performed which transcend the normal or waking efforts of the person. Akin to this condition of "somnambulism," or the state of mind in which "sleepwalking" and other abnormal acts are performed, is the condition of "hypnosis," or "mesmeric sleep." This condition may be induced in several ways, all of them depending upon the acquiescence of the subject or his passivity and receptivity to the "suggestions" of the operator. While the patient or subject is in this condition the voluntary powers seem to be dormant, and the subject will obey many suggestions made by the operator. For instance, he will drink vinegar under the delusion that it is wine or water; eat salt, believing it to be sugar; he will seem to see things which have no external existence; hear sounds suggested to him by the operator, and in various ways demonstrate that his faculties are under the dominion of the operator's will.

At first these discoveries were used chiefly to amuse and entertain the public, but gradually, as the attention of scientific men was attracted to them, it became clear that this occult power of one mind over another could be employed to cure disease and to reform vicious habits. In 1860 Dr. Liebau opened a dispensary in Nancy, France, for the treatment of patients by mental suggestion. His success was marked. Soon other physicians began to make experiments. Today there are hundreds of regular physicians in France, Holland, Germany and other European countries who make hypnotic suggestion an ally in the treatment of disease, and the cures wrought by it are numerous and remarkable. It has been found that the vital forces of the patient tend to obey suggestions made to him by the operator. Cathartic and emetic action is easily produced by suggestion. The circulation of the blood, the action of the lungs, the digestion and assimilation are affected by suggestion. Most remarkable results have been obtained with patients susceptible to the hypnotic influence. Diseases pronounced incurable by the ordinary methods of science have been cured by "suggestion." Vicious habits which resisted all external modes of treatment have been changed through "treatment by suggestion." The attention of physicians and reformers is being arrested by these discoveries and great possibilities are claimed for this occult power of mind.—Light of the East.

THE SOLAR PLEXUS

Is an important sympathetic nerve center—apparently intelligent—situated behind the stomach. Concerning its functions it has been referred to as the "plexal understanding." The ancients placed man's soul or personal self-consciousness in the pit of the stomach. It is well known that mesmerized subjects can read letters or see, smell, and taste through that part of the body, and that mediums (sensitives) hear or receive intelligent impressions in that region. Perhaps the ancients came relatively near the truth; and if not the soul, it may be the center of gravity on which the whole thing hinges, and manifests exteriorly as man becomes spiritualized.

My failings make me but too sensible that a man is but half alive in this life, and that the life of the soul commences at the death of the body.—J. J. Rousseau.

Color and Soul Perception.

Remarkable Experiment

The great and important part played by colors upon mental perception and the treatment of diseases must be of interest to the student of scientific Spiritualism, and, moreover, is one of the absorbing elements of these latter day marvels.

Dr. Carleton Simon, a leading physician of New York, has been conducting experiments with colors as suggestions to a hypnotized subject, and he claims to have established the following propositions:

First—That color produces effects on the mind that do not depend upon sight.

Second—That color has its decided equivalent in mentality.

Third—That it affects us all to a greater extent than we have known, and consequently that certain colors should be avoided by individuals who are despondent or have any form of nervous depression.

In these experiments Dr. Simon darkens his operating room, not, however, with any reference to his subject, as the man is blind, but the scientist desires to use only the light transmitted through colored glasses.



In detailing results of one of these experiments the following important information was brought out. The subject was Frederick Knight, totally blind, dark hair, nervous temperament, age about forty-five. "Here," said the doctor, "is a case that seemed to baffle me at first. One of the greatest aids to hypnosis is the concentration of the subject's mind through continual looking at some object, as by this means all other thoughts are easiest excluded. In the case of a blind man it is necessary to work upon other faculties, and consequently it requires greater effort and patience.

"In this case where the man has been blind all his life, he knows nothing of different hues, and therefore the colors must be suggested to him. This enhances the difficulty of the experiment, and therefore brings out more emphatically the mental condition arising from the colors."

With a few words, uttered slowly and in a commanding voice, the doctor caused the subject's head to fall forward, and complete relaxation of his muscles followed.

"This man," said Dr. Simon, "is now hypnotized and in a state of lethargy. I shall produce in him a greater use of his senses than he has been able to enjoy by increasing their sensitive-ness."

For a few moments Dr. Simon made passes about the subject's head. The man's body grew rigid. There were more passes, and the body relaxed in response.

"I have not as yet given this stage of hypnosis a name, for any number of stages can be created by using different methods to produce sleep. I would, in lieu of any other name, call it, perhaps, the hypo-somno-lethargic state, as we have here two states of somnolence and lethargy combined with an exaltation of his special senses as well."

Inserting a red glass into the opening of a gas reflector, the doctor closed the patient's eyes. A shaft of red light fell upon the subject's face, which at once assumed a different expression.

"Tell me how you feel at this moment, and what do you feel?" said the doctor.

The subject answered slowly and with apparent fatigue: "I feel a warm glow diffused over my entire body, but I feel it more at my throat than anywhere else."

The doctor next inserted a violet colored glass in the reflector. The subject at once burst into tears and would not stop until the violet glass was removed. He was asked why he had cried, and stated in reply that he did not know, but that an intense feeling of sorrow had come over him.

An orange colored glass was then inserted. The subject at once became convulsed with laughter, which subsided only when the glass had been removed.

significance of these experiments lies in the foreshadowing glimpses thrown upon the positive elements of the soul and its perceptions.

SUSCEPTIBILITY TO HYPNOTISM.

A short while ago a colored lad died at Jamestown, N. Y., who had been almost a toy in the hands of hypnotists.

He was made to perform almost any possible gymnastic feat while under mesmeric influence. On several occasions he was put into a cataleptic state and his body stretched across a couple of chairs while a heavy man danced on his stomach. Once he was taken to the home of a young woman and made to do a burlesque proposal act for her amusement. The strain on his system it is said affected his health, from the effects of which he subsequently died.

But this must be an extraordinary case, for, as a rule, negroes are not easily affected by any supernatural or occult experimentation or indulgence. They rather enjoy it and seem to thrive under it. In fact they are, as a race, the most sensitive spiritually, easily imposed upon by religious mountebanks or frauds, but as readily taught true spirituality and the value of spiritual or occult phenomena as a moral agent. It is no wonder, therefore, that they are easily hypnotized and made subjects for experimentation, but it should be done by experts in the art and not by quacks, so to say. But perhaps the way to heaven will yet be shown to a large part of the world through the negro on account of his susceptibility to hypnotic trance or control by foreign minds. For when wisely used and surrounded by intellectual and moral investigators the negro will make a good trance medium, through whom much of the unseen or spiritual can be revealed. We trust the day is near at hand when such experiments will become a part of our college curriculum.

Professor Tricker hypnotized a man named Alfred Woolton at the Royal Aquarium at Westminster and then in the presence of a number of people deposited him (in a coffin) in a grave seven feet deep. The coffin was then covered with earth, with a single shaft left open to permit of a sponge attached to a rod being lowered occasionally to the man's lips to moisten them. After a lapse of six days Woolton was dug up, a view of the audience, and after the usual application of the influence he rose up and walked about with a little stiffness in his knees, a dazed look on his face and a strong yearning for food and drink.—Calcutta Exchange.

You cannot imagine anything that does not exist. The mind can only create facts—reflections of something in nature somewhere. — In Higher Realms.

Naked Pills

are fit only, for naked savages. Clothes are the marks of civilization—in pills as well as people. A good coat does not make a good pill, any more than good clothes make a good man. But as sure as you'd look on a clothesless man as a mad one, you may look on a coatless pill as a bad one. After fifty years of test no pills stand higher than

AYER'S
Cathartic Pills
SUGAR COATED.

CORRESPONDENCE

BOSTON, MASS.—Morning, afternoon and evening services are held at Rathbone hall, with Mrs. Wilkinson presiding. Music, lectures, tests and other phenomena constitute the program.

BREEDSVILLE, MICH.—Our society held two very interesting meetings on Jan. 31. Mrs. Lucy Williams, trance medium, delivered the lectures, taking her subjects from the audience. I. J. Howard, a local medium, followed with tests. Lottie Gaynor is the secretary of the Breedsville society.

PAINESVILLE, O.—Dr. W. A. Mansfield has been with us on a brief visit. His slate writings carry conviction to the mind of the most prejudiced. It may be safely said that at no time in the last thirty-five years has there been such earnest inquiry for "proof palpable" of the other life.

ELKHART, IND.—The Spiritualists here have recently had the services of Miss Gussie Taylor of Buffalo, N. Y., inspirational medium. Miss Taylor is a most engaging speaker and a person that it is pleasing to meet and remember. Her singing in several languages under control is something unique and of great merit.

SALT LAKE CITY, U.—The Brockway family has been with us, holding a ten weeks' series of meetings at the old federal court rooms to large audiences. Mr. Brockway is a healer; his son a test medium and materializing medium; Mrs. B. is a trance speaker and clairvoyant, as well as slate writer. Many wonders are performed through these mediums.—W. T. Walker.

PITTSBURG, PA.—Mr. D. Herrick of Akron, O., was with us last week. He gave many satisfactory seances and delivered a lecture at Homestead to a large and thoughtful audience. Miss Dora C. Van Buren, a pioneer member of our church passed to spirit life Friday, Jan. 15. Funeral services were conducted by Mrs. C. L. Stevens of the First Spiritualist church of Pittsburg.—B. S.

CLEVELAND, O.—Dear Friends: The veteran inspirational medium, Mr. Lyman C. Howe of Fredonia, N. Y., will speak each Sunday evening of February in Army and Navy hall, 426 Superior street. In view of the fact that Mr. Howe has been severely afflicted the past two years, we now appeal to all lovers of truth to come forward and by their presence support this noble champion of humanity and living example of the philosophy of Spiritualism.—Thomas A. Black.

LOS ANGELES, CAL.—Music Hall, this city, has been crowded to the doors the past three Sunday evenings. Edward K. Earle, the noted medium, and his wonderful independent slate-writing, being the drawing card. No medium that has ever visited Los Angeles has created such excitement and caused so many to become interested in Spiritualism. Mr. Earle is a gentleman in every sense of the term and has thousands of friends in this city and upon the Pacific coast.—S. Browne.

GRAND RAPIDS, MICH.—Alpha Philosophical Society is the name of a society recently organized here for the purpose of "teaching the 'law of being' both in the material, the psychic and the spiritual, and to demonstrate the continuity of life after the change called death." The society is officered and well equipped for the duties of the hour. We have had two meetings and they were a pronounced success in point of numbers and interest. Thus far I have done the speaking. At the close of the speaking, which lasts for about fifty minutes, we have fine clairvoyant and psychometric readings from the platform by Mrs. M. E. Henderson of this city, and they are as

good as we have ever had here. She gives full names of those she describes, what their occupation is usually, and to whom they come if for any one in the audience. Mrs. Henderson is a young worker as a platform test medium, but she does herself proud and is highly appreciated by those who hear her.—Charles Howell.

PHILADELPHIA, PA.—A correspondent writes that Mrs. M. E. Cadwallader has for several weeks past been very ill by reason of overwork in the field of Spiritualism, followed by nervous prostration, as well as severe illness in other directions. She has felt that the harvest was large and the laborers few in view of the vast amount of work to be done. This has caused her to yield much to the demands made upon her time and energy for work in the interest of Spiritualism, which is the inspiration of her life. Her severe illness will explain to her many friends and correspondents the reason why they have not heard from her of late. She is convalescent, however, and hopes soon to resume her place in the field.

THOMAS PAINE.

The Celebration at Canton, Ohio.

The 31st ultimo being the anniversary celebration of the birthday of Thomas Paine, Mr. E. J. Bowtell paid a glowing tribute to the memory of that apostle of the rights of man and champion of America's freedom. The meeting was opened by the reading of Bryant's poem, "The Groves Were God's First Temple," in which the grand oratory of the speaker expressed the soul of the poet.

The oration, as a whole, should have been preserved in its artistic completeness. But I present a few thoughts gathered as they fell.

"We are near an anniversary unnoticed by the world—Thomas Paine! Let us preserve the precious treasure of liberty he won for us. Through all environments, the iconoclast touched that period called Reformation, took it up and completed it. Unfavored by circumstances the call came to stand forth and strike the blow. The blow was struck! It broke the power of an organized church. The windows of the soul were opened that new light might stream in. * * * The iconoclast's work is done. We have no longer an infallible Bible to wage war against. We have simply to point the way of truth and freedom. Nothing is further from true spirituality than that which the world calls hero worship—to us, who recognize the divine in all, in the oneness of life. Search into the lives of the light-bearers who have elevated the race. They were the hated, the crucified. Aided by spirit power other than the power of this world these shining lights on the pages of history are our inspirations.

We cry it to you from the higher sphere. Eternal vigilance is the price of your freedom!

MRS. E. J. BOWTELL.

OUR BEAUTIFUL TRANSITION.

A beautiful young girl of Anderson, Ind., lay dying of that most dreaded disease, consumption. In her last moments she lifted her wan and wasted hands, while her face lighted up with the glory of the next world, and cried out: "Oh, mother, I am going to die. I see a beautiful flowery path and sister has come to lead me and show me the way to heaven. We are going up that beautiful flowery path and I will leave the gates open for you."

She then bade her friends goodbye and passed to the other side. Do you tell me she did not see her sister? That one death scene is enough to convince any one that the spirits return to this world.

LIBBIE M. PAGE.

THE MID-WINTER MASS CONVENTION AT LANSING, MICH.

(Special to Light of Truth.)

Friday, Feb. 5, '97.—The mass convention of the National Spiritual and the Michigan State Spiritual associations was called to order by President L. V. Moulton of the M. S. S. A. this afternoon at 2 o'clock in the Star Theater. Judge Q. A. Smith of this city delivered an eloquent and cordial address of welcome, which was responded to by the vice president, Mrs. Abbie E. Sheets of Grand Lodge, Mich.

In the evening President H. D. Barrett of Washington, D. C., and Vice President Cora L. V. Richmond of Chicago, Ill., officers of the N. S. A., delivered enthusiastic addresses to a large audience. The convention opened in an auspicious manner, a large number of delegates from the state being in attendance. The weather is favorable and a successful session is assured.—Carl Schneider.

PRESIDENT BARRETT'S LETTER.

Editor Light of Truth: I have been reading President Barrett's letter informing us what complimentary favors we are entitled to from the railroads, and it does not appear to me to be worth the attention of Spiritualists, with all the "fuss and feathers" it requires. Of course the railroads have a right to issue complimentary tickets or passes to whom they will and make their own rules respecting them. But the regulation that only favors salaried ministers and missionaries looks like discrimination in favor of capital as against unrequited labor. If speakers and societies would save the tens of thousands of dollars paid to the railroads they must adopt a system that does not scatter all efforts to the four winds to gratify a diseased craving for novelty. We, who by our own folly, waste from one-fourth to one-half of all moneys paid for platform work, are by that very system of constant change deprived of all recognition by public carriers, and mostly, too, by every public enterprise that enlists the attention of reformers and legislation. The N. S. A. is well enough in its sphere, but it does not help local and state societies to any recognition not secured by organized effort in the state to which we belong. Until Spiritualists come to their senses and establish legal bodies and settled speakers for a year or more in a place, chaos will continue, and our influence as a distinctive class of reformers will remain unrecognized.

LYMAN C. HOWE.

BORDERLAND

The current number of "Borderland" is a valuable contribution to the field of psychism. The contents are as follows: Frontispiece: Portrait of Monsieur V. Sardou, medium and dramatist.

Letters from "Julia": Dangers of Borderland Bureau.

Among the Borderlanders of Paris. By Miss X. (Illustrated.)

Our Gallery of Borderlanders. Emanuel Swedenborg. (With portrait.)

Psychic Pictures Without a Camera. Extraordinary Experiments of Mr. Glendinning. (Illustrated.)

Psychic Pictures With a Camera. Successful Experiments by Mr. Boursnell. (Illustrated.)

The Future: Predictions, Prophecies and Premonitions, with the Astrological Forecasts of the Quarters.

Sir Richard Burton on Both Sides of the Grave. Further Communications from Miss X.

Guardian Angels Up-to-date. Some Startling Stories.

Some Goblin-Haunted Houses. Weird Stories from the Magazines.

More About Water-Finding. By Miss X.

Some Articles of the Quarter. Psychic Articles in the Periodicals.

PROFESSOR CROOKES

Discourses on the Latest Speculations in Psychic Science.

Perhaps the most noteworthy of the events pertaining to scientific occultism during January was the address of Professor William Crookes before the British Society for Psychical Research, of which he is the honored president. The latest theory in science is that of brain waves, and Professor Crookes applied this vibratory action to telepathy. Such an application was, he admitted, new to science, but it was quite possible to conceive that thought concentrated by one person upon another, sympathetic attraction allowed for, should induce a chain or chord along which brain waves should reach their goal regardless of distance or energy. Professor Crookes thinks that the time will come when experiments of this kind will be made, and his bold stand for Spiritualism, together with his widely known attainments in chemistry and other sciences, renders his views of great importance.

The professor entered at length upon the work of the organization he was addressing, and said that it is likely to form a worthy preface to a profounder science of man, of nature and of worlds not yet realized. In his opinion there was no reason why any man of scientific mind should either shut his eyes to the verity of super-normal phenomena or stand deliberately aloof from them. He endeavored to clear away the "scientific superstitions" which prevent many from venturing into an investigation of Spiritualism. One of the greatest thorns in the path of this society, he said, was the fact that many people started with a certain presupposition, depending upon a too hasty assumption that we know more about the universe than is really known.

Regarding the dynamics of the spiritual body, Professor Crookes said that there was a widespread illusion that ethereal bodies, if such there were, must correspond to earthly bodies in shape and size. The human body, it was true, was the most perfect thinking and acting machine yet evolved on this earth, but its excellence for its varied purposes depended upon the conditions by which it is surrounded. Its action, for instance, is entirely governed by the strength of the force of gravitation, which had not apparently varied during the ages in which animated, thinking beings had existed. Were the force of gravitation to be either doubled or decreased, there would be remarkable changes in the type of humanity to suit the altered state of affairs. Yet the popular imagination, taking no heed of this, presupposed spiritual beings to be superior to the laws of gravitation and yet to retain the shapes and proportions which gravitation originally determined.

His own picture of the constitution of spiritual beings would make them centers of intellect, with will, energy and power, each center retaining the individuality and persistency of self and memory, and each mutually penetrable, while, at the same time permeating what we call space.

Arrangements for the season of 1897 at Lake Pleasant, Mass., are being rapidly consummated. Among the speakers to be in attendance are Professor Wm. M. Lockwood, J. Clegg Wright, Edgar W. Emerson, Carrie E. L. Twing, Dr. Charles W. Hidden, J. Frank Baxter, Tillie W. Reynolds, A. H. Dailey, O. A. Elderly and Colonel Robert G. Ingersoll. Directors' meeting will be held in Boston on Feb. 20th. For information apply to A. V. Blinn, 603 Fremont street, Boston, Mass.

This world is a vale of tears which naught but love can dry.—Psychic World.

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HIGH IN THE THEOSOPHICAL ORDER.

Countess Constance Wachtmeister, one of the foremost of living Theosophists, is now in Chicago. She is a dignified woman of middle age, by birth an Italian. Her English is faultless and her vocabulary varied.

In March the countess will meet Mrs. Besant in New York and accompany her on a tour of the United States.

Touching upon the status of her calling and her views concerning Madame Blavatsky's mantle, she said:

"Mme. Blavatsky designated Mrs. Besant her successor. She had said she would leave her occult ring to that one whom she wished to be her successor, and just before her death she asked those about her to carry the ring to Mrs. Besant. It was a simple ring, with a bloodstone in it, made under Mme. Blavatsky's supervision and endowed by her master with certain occult properties.

"Mme. Blavatsky prophesied all these terrible things that have been happening lately. This time—from '97 to '99—is the end of one of the minor cycles of 5,000 years, and these last years are years when things happen very rapidly, and years of great disaster and trouble. Always at the end of these cycles you see the two forces rampant for good and for evil. They are much stronger now than they usually are. When the upward turn of the new cycle comes there will be much greater tranquility and prosperity—of course beginning gradually, as all things do.

"Mme. Blavatsky told me that in the new century the population of the world would be much less than it is now. I asked her how that could be, and she said that there would be terrible disasters which would kill off a great many people. She also prophesied the discovery of the Roentgen rays and that thought would be photographed."

Countess Wachtmeister was the favorite pupil of Mme. Blavatsky and is reported second only to Mrs. Besant in Theosophy.

CONCISE AND TO THE POINT.

Prof. Harlow Gale of the University of Minnesota reviews Hudson's "Scientific Demonstration of the Future Life" in the proceedings of the Society for Psychical Research for December, 1896. We give the closing paragraph of the notes:

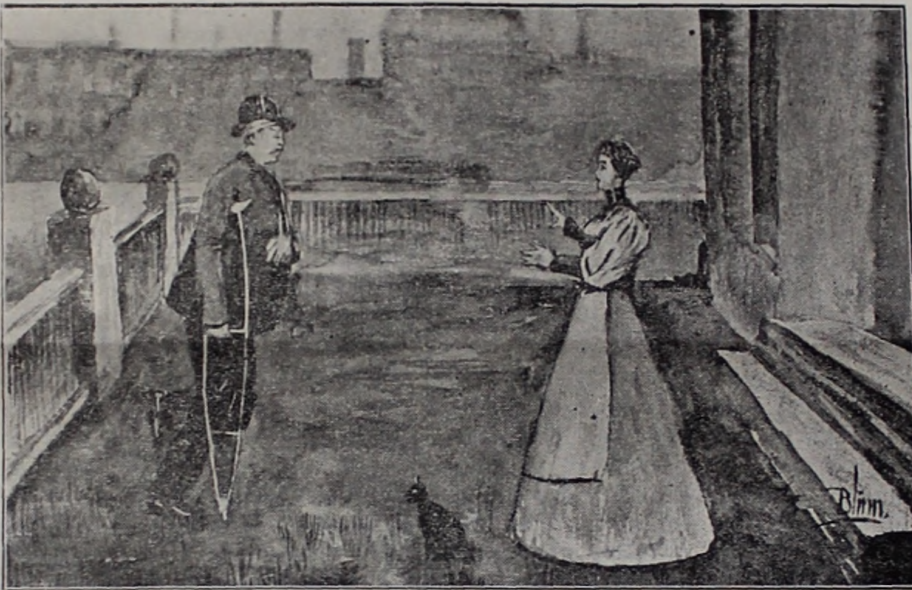
"In conclusion we can not but regard the somewhat pretentious claim which this book makes to demonstration and the maintenance of a strictly scientific standard of reasoning as unfounded. The book may possibly gain popularity from the general interest in the subject, the strong desire in many minds for a confirmation of popular religious ideas by the light of science, and certain attractive qualities of the author's style; but it is hardly likely to contribute to the advance of knowledge in matters of psychical research."

In the work we noticed that Mr. Hudson only repeats what he presented in substance in his former work, "The Law of Psychic Phenomena," in which he assumed two personalities in each individual, and attributed not only telepathy, clairvoyance, etc., but independent slate writing, the movements of physical objects, etc., to one of these personalities—the subjective self. He took the ground, it will be remembered, that the objective self, the self that we know, that reasons and executes, is a mere function of the brain which perishes with bodily dissolution, and that the immortal part of man is the subjective self, that does whatever the other self suggests to it, and which is without the power of inductive reasoning or of moral responsibility.—B. F. W.

A STARTLING VISION.

Of Such Stuff Are Dreams Made.

On the morning of Jan. 11 the unconscious form of William O. Grotz was found locked in an outhouse on a pier running out into the Hudson river at Undercliff, N. J. The body was badly cut and bruised, the clothing had been rifled, the feet tied with a rope. Mr. Grotz, who lives in New York City, had been missing since the 8th inst. On that day he went to Fort Lee to pay taxes on his property. He had \$80 on his person when he left New York. Arriving in Fort Lee he was met by Miss Lottie Burdette, daughter of the tax collector, with whom he transacted his business. His friends traced him to Mr. Burdett's home and there lost the trail. On the morning of the 11th inst. Grotz's sister Minnie notified the police of his disappearance. The Jersey City police, she says, made light of her fears, and she was in a highly nervous state when she retired that night. Toward morning she had a dream, in which she saw her brother stagger into her mother's apartments covered with blood and with his head bandaged. In her dream she threw her arms around his neck when he entered and cried, "Oh, Will, what has happened?" and he replied: "Don't hurt me, I have come from the hospital."



Then Miss Minnie uttered a scream that awakened her mother, her sister and her younger brother. She could not sleep and was very nervous throughout the day. Mr. Grotz was shortly to be married, and among those who called were some young men who thought that Grotz had fled in order to avoid his wedding. The bride-elect was present and to her the distracted sister said: "Don't believe that he has gone, Pauline. I know because of my dream that he has been injured." That young lady replied that she was satisfied that her lover had not decamped and also that he had not been hurt. While they were all talking the door opened and William walked in, bandaged and blood stained, as his sister had seen him in her dream. He was barely able to stand. A physician was summoned. He found there was a cut over the left eye that had been sewed up, a contusion on his left hip, indications of a blow with a blunt instrument, and many slight bruises on the arms, legs and trunk. He gave the young man a tonic, which enabled him to tell the story of his experience in a dazed sort of way.

"When I left the tax collector's house," he said, "I decided to walk to the Fort Lee ferry at Undercliff to look at the houses along the road. I walked along the road on top of the Palisades to the stairs that lead down to the ferry, and had gone half way down when two men came up and passed me. I paid little attention to them as I was thinking of what sort of a house I would build on my lot. I noticed that

one of them wore a derby hat and the other a slouch hat.

"Immediately after they had passed me I felt a sharp blow on the back of my neck. Then I lost consciousness. The next I knew I was aroused by a man and found that I was lying in a shed on a pier. This man helped me to the Fort Lee ferry, and I was advised to come to this city and go to the Manhattan hospital. A policeman gave me a cap, as my hat had disappeared. My money and jewelry were gone and my pockets had been cut. My pocketbook and many pieces of paper on which I had made memoranda, the tax receipts and some cards had been taken. I was in such pain that I can not remember much of what happened at the ferry and I do not know how I got to the hospital. I regained consciousness there this morning, and after a time they told me to go home and to return in a few days. I then came home."

Grotz appeared to be amazed when told that he went to the hospital Monday. He thought the day was Saturday. He put his hand to his head and said, "I can not understand it."

Miss Lottie Burdett corroborated paying his taxes and asking what the mention of \$30 on his tax bills meant. She said he left her father's house at about six o'clock Friday evening. The road he says he took to the ferry is a lonely one beyond the limits of the vil-

lage. The distance is nearly three miles.

Robert Denman, caretaker of the Charles F. McKenna property at Undercliff, found Grotz.

"I was led by a presentiment to go down to the pier at 11 o'clock this morning," he said. "Something told me to go there. I believe in presentiments. I often have them. Mr. McKenna sold the property two years ago and was forced to foreclose it later. After that men attempted to remove the plant, and I placed each bolt and padlock so that I could tell at a glance if they had been tampered with."

"I noticed this morning that a button on the door of a shed at the end of the pier was not as I had left it. I opened the door and found a man on the floor. He was unconscious and bleeding. I thought he was dead, but after working over him for five minutes I aroused him. His feet were tied with rope. He could not tell me who he was and begged me to tell him how to reach the ferry. He walked off. I found a new penknife in another shed near by. The man could not have been in the shed since Friday night. I walked through it at four o'clock Saturday afternoon. He would have been frozen to death had he been there three nights."

TOBACCO WAS THE REAL CAUSE.

But parents are sometimes to blame for a son's using it. Old slaves can stop it as well by taking SURE-QUIT, the popular antidote cewing gum remedy for Tobacco habit. 25 c. per box, nearly all druggists. Booklet and sample free. Huroka Chemical Co., Detroit, Mich.

HOLE A MILE DEEP.

A hole in the ground a mile deep! This, the deepest that has ever been dug in the earth, is in the shaft of the Red Jacket copper mine at Calumet, Mich., says the New York Journal. This hole, now nearing completion after seven years' work, has great scientific interest, because it tells us some things subterranean which we did not know. Observers ascending to great heights in balloons have secured data of importance regarding meteorological conditions, and underground observations made at the depth of a mile are not less valuable. The Red Jacket shaft deserves to rank as one of the wonders of the modern world. It is a brilliant bit of engineering.

The Eiffel tower created a sensation because of its prodigious height; and yet this Calumet hole in the ground could hold five Eiffel towers dropped in one after another. It had all along been thought that such a depth as at the bottom of the Red Jacket shaft would have had a temperature which would boil an egg. This has been found not to be the case, however. Careful tests at the bottom have proved that the normal temperature at a mile below the earth is only 87.6 degrees Fahrenheit, about a fair August average in New York. At a depth of 105 feet the temperature was but 59 degrees. It is believed that experiments now under way will prove to what depth the earth could be penetrated before the heat would be unbearable to a human being. Another remarkable fact is that the water found at the bottom of the shaft is most corrosive to the human body. The workmen have been compelled to wear heavy rubber boots, rubber coats and masks to protect themselves.

THE GEOLOGICAL RECORD.

There is no layer of the lower grauwacke rock which does not tell a tale as intelligible, if we had only the skill to read it; each atom is eloquent of the great Saturday and Sunday of the universe. There is a reason for the fine detritus, a cause for the rough conglomerate. In words which cannot lie, we have the record of the vanished monocotyledons, of the mare's tail which grew ere as yet there was a human eye to behold it, of the club mosses which ran prostrate millions of years before the pyramids were founded, of ferns which waved their fronds aeons before "history" had begun. Trilobite and ammonite have died, although the whole earth once was theirs; and they testify inexpressibly to the former universality of their empire by the present universality of their graves—their graves are the saxisferous backbone and rock-ribs of the earth.

From the air-cells and the eyes of stone we read the countless chiliads before it was first written down, "God said, 'Let there be light,' light and air were essentially the same as now; and while as yet this planet's fauna was represented by the polypi which fastened themselves to the sea-bottom by stalks and stretched out branch-like arms for prey, and the radiated lily encrinure that, with its capsule and petals closed, has found its statue in stone imperishable, while of the proudest columns of "ancient" king and conqueror there is left nor capital nor shaft nor plinth. And away behind the grauwacke there are the Plutonic rocks, the granite whose cryptograph we cannot decipher by the alphabet of fossils, the unsculptured granite of Criffel, the hewn granite of Memnon's head and Pompey's pillar.—Saladin, in "Birds of Prey."

The highest degree of consciousness is love. Through love acts, therefore, we unfold or unravel the highest truths or revelations.

SOR CROOKES

the Latest Speculations of Occult Science.

most noteworthy of the g to scientific occultism was the address William Crookes before the Society for Psychical Research. He is the honored latest theory in clair-voyance, and Professed this vibratory. Such an application, new to science, possible to conceive entranced by one per-sympathetic attraction should induce a chain which brain waves r goal regardless of. Professor Crookes me will come when s kind will be made, ad for Spiritualism, vely known attain- and other sciences, of great importance, tered at length upon rganization he was d that it is likely to ace to a profounder ature and of worlds n his opinion there any man of scien- either shut his eyes per-normal phenom- berately aloof from ored to clear away perstitions" which venturing into an iritualism. One of in the path of this the fact that many a certain presup- upon a too hasty know more about s really known. namic of the spir- Crookes said that read illusion that such there were, to earthly bodies ize. The human was the most per- acting machine yet irth, but its excel- purposes depended by which it is sur- n, for instance, is y the strength of ion, which had not luring the ages in lking beings had 'orce of gravitation ed or decreased, arkable changes in ity to suit the al- s. Yet the popular no heed of this, al beings to be su- of gravitation and hapes and propor- tion originally de-

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vale of tears which can dry.—Psychic

THE OCCULT.

LIFE OF JESUS.

AS HE LIVED IT.

Treated From a Spiritual Standpoint.

BY REV. A. J. WEAVER.

(CONCLUSION.)

THE HOSTILITY TO JESUS.

The hostility to Jesus was growing strong and endangered his life. This hostility grew out of several causes, but the first and chief cause was his claim to being the Messiah, and especially the teaching he gave and the spirit he manifested which grew out of his claim.

In the beginning of his career he was modest and unpretentious. But as the belief grew on Him that God had chosen Him and exalted Him to be the Christ, the King of Glory, the Savior of Israel and even of the world, naturally and perhaps unconsciously His own self-importance grew upon Him. He began to feel that no other man in Judea was of so much importance; that if God had appointed him king, that all the people of earth should bow down to him and accept his claims. The wonderful exhibitions of his mysterious psychic power only confirmed Him in this view. Stronger grew this feeling till finally he took the ground that He alone had the truth of God; that all great teachers who had come before Him, that all prophets, seers and saints who had preceded Him were but thieves and robbers; that He stood in the place of God and had power to forgive sin; that unless the people believed in Him as Christ, the son of God, they would perish; that as God rained destruction on Sodom and Gomorrah, so every one who rejected Him would be destroyed; that he was the way, the life and the truth; that without Him there could be no salvation, no safety from temporal disasters and much less from spiritual. He carried His claim so far as to hint that the disastrous results of not believing on Him as the Christ would follow one even to the future life, and that he had a right to violate the Sabbath law because He was the Lord of the Sabbath.

These claims publicly set forth naturally awakened the most intense indignation among the staid and sober orthodox of the Jewish church. Some declared Jesus was mad; some said he was under the influence of the devil. Had it not been for the marvelous cures and other "wonderful works," which baffled and often silenced the enemies of Jesus, His claims were so pretentious they never would have been noticed by the cultured classes only as the conceited utterances of a wild enthusiast.

But it is time to record the fact so plain on the pages of the ancient writings that Jesus was a grand and noble man; a man whose heart was filled with piety for the unfortunate, free from the avaricious thirst for money so common to the Jew, human in spirit and in life, devoting all his energies to preaching a religion, mainly of sweetness and of charity, in place of a religion of rites and ceremonies, of form and show. He might have been mistaken in supposing that He was the Christ and God's only beloved son, the specially appointed Savior of the world and express image of God, and mistaken in some of His theological ideas, but such mistake can never mar the beauties of the sermon on the mount or take from the name of Jesus the great honor which belongs to it as one of the brightest and most resplendent in history.

JESUS' DEATH.

Jesus was extremely sensitive in His nature and easily took on the conditions in which He was at any time placed. He knew he had enemies. He felt that they were constantly tracking his footsteps, mingling with the multitude, and seeking to entrap Him in His speech, so some excuse for His arrest could be found.

He therefore took the precaution in His subsequent travels to keep out of public notice as much as possible, moving suddenly and unannounced from place to place, and taking the further precaution of charging His disciples to tell no man that He was Jesus the Christ, and those whom He healed "to tell it to no man." Almost daily he felt dangers thicken around Him despite every endeavor to avoid them. These and the impending death he felt hanging over Him and His mission not half accomplished, scarcely commenced, began to cast on Him a feeling of disappointment.

The outlook was not encouraging. His prospects of success were changing, and changing for the worst. The outward change wrought within Him an inward change.

His soul was no longer full of buoyant hope and bright anticipations as when He first sent forth His disciples to proclaim the coming of His kingdom of glad tidings. His talk was now of the tribulations, sufferings, sorrows and dangers they would have to endure.

During the last few months of his life he was in a state of excitement; sometimes of spiritual exaltation, and then of hasty impatience and sharp severity. His old gentleness, love and patience still remained as His basis of daily life, but they alternated with fits of violence, then with spells of spiritual illumination, which came from His mediumistic nature, then with sorrow and almost despair.

We see evidence of this in His reply to Peter when He announced to him His approaching death. Peter was overwhelmed with surprise, and sorrow and naturally refused to believe it; giving expression in words to his deep sympathy and tender love. But Jesus turned upon him and said: "Get thee behind me, Satan." These are words one friend would not use to another on such an occasion unless wrought to the highest pitch of excitement. We see it, too, when He entered the temple and by force drove out the money changers.

We see it, too, when faint and hungry he approached a fig tree to obtain fruit, but finding it barren blasted its life.

It was while in this unhappy mood that he denounced the Scribes and Pharisees as serpents, vipers, hypocrites, whited sepulchres, and spoke slightly of the sacred temple. The clouds that had gathered over his head and which had shut out of his view the former bright prospects of success, did not fail to reflect their image in His soul, depressing his spirits and awakening irritation, disappointment and apparent anger. Not to be thus affected would be unnatural and not human.

But this unhappy state did not last. The clouds lifted and he saw an opening into brighter prospects. It came through the conviction which was now being born within Him of His

SECOND COMING.

Jesus had mediumistic power, the origin and worth of which he but feebly comprehended. Through this power he felt that the grave would not hold Him, but that in some way He would rise and reappear on earth. He was greatly strengthened in this belief by the fact that a soul's return to earth in some form or condition was a prevalent belief among the Jews. He himself, had seen Moses and Elias in human form and on earth. Peter had assured Him that many believed He

was one of the old prophets risen from the dead. God kept Jonah three days in the whale's belly. Might not that be a sign applicable to His own death? Anything was possible with God. At any rate the belief grew up with Him and ripened into conviction that He was to die and then return to earth again.

As this new light dawned upon Him His future became clear; the clouds disappeared; new hopes filled His mind; He no longer feared danger or dreaded death. He now resolved to change his program. Instead of trying to hide away from His enemies and "to escape out of their hands," as He had been doing every time they attempted to take Him, He determined at once to confront them and let them do their worst. Hence He announced to His disciples that they would go up to Jerusalem.

From now on the theme uppermost in His mind and upon which He daily talked was the "end of the age" and "His coming," after His death, in the clouds of the air, with great shouting and rejoicing, to establish His reign on earth as Messiah, and to reward those who had remained faithful to Him to the end. He made this idea so emphatic by such expressions as "Heaven and earth shall pass away, but My words" (on this subject) "shall not pass away" that it was impressed on the memories of men and lived through coming years, and found a most conspicuous place in the records which were afterwards written, and which we now have.

The XXIV. and XXV. chapters of Mat. are devoted wholly to setting forth the events connected with his second coming. The nations would be convulsed in war, and Jerusalem with its temple go down in ruins. Nature herself would feel the throes of the mighty events, wrought by the interposing hand of God, and tremble and quake upon her foundations. Then "the Son of Man" shall come in His glory and all the holy angels with Him, and sit upon the throne of His glory; and before Him shall be gathered all nations, and He shall separate them one from another as a shepherd divideth His sheep from the goats." Jesus then goes on to illustrate who are sheep and who are goats, and says, "those shall go away into everlasting punishment, but the righteous into life eternal."

"The exact day or hour when these things shall be," Jesus says, "no man knows, not even the angels, not even Himself, but it is certain to come; notwithstanding his enemies put Him to death, with God's help He will triumph over death, sit upon the throne of Israel and judge the world. Verily, I say unto you, this generation shall not pass till all these things be fulfilled." The object for which he has so long struggled shall yet be gained. No power can defeat him.

These thoughts about Jesus' second coming and the events in nature and in the political world which He said to Himself and to His hearers. When Jesus commenced His career He did not realize the difficulties which would confront Him, nor the danger of failure. He was a young man full of health and hope, earnest and brave, and death or defeat seemed a long way off.

Now death confronted Him on the very threshold of His work. But, with renewed zeal, his thoughts leaped to the other side of the grave. He was God's chosen instrument. God could and would open the way for Him to come down out of the heavens and perfect His claim as the Messiah, King and Judge.

To prepare His disciples and His believers for this change and make them faithful watchers and waiters for His second coming in the clouds of heaven was now the central object of His teaching. He exhorted them in almost endless repetition and by innumerable

illustrations and modes of expression to be on the watch and ready and waiting for His coming, which would be sudden and unexpected like a thief in the night. "Be ye ready for ye know not at what hour your Lord may come." He impressed this upon them by the story of the flood. For as people in the days of Noah, eating and drinking unmindful of the impending waters, were suddenly overtaken, "so shall also the coming of the Son of Man be." Also by the two women grinding at the mill, "one shall be taken and the other left;" also by the thief; also by the parable of the ten virgins—five wise and five foolish.

THE END.

At last came Jesus' death. After all His talk to His disciples about His second coming, did He really return? Yes, He did return, but not as He expected; not as He portrayed. He did not come as King and Judge with a great sound of trumpets, and angels did not go forth and gather together His elect from the four winds. He came in a "materialized" form, so he could be identified by His friends, just as every freed spirit can come and be identified. By this act he accomplished vastly more than he could accomplish by coming as He hoped He would. By this act He brought "immortality to light," which was of far more benefit to man than to prove that he was the Christ—the expected Messiah. It would fill with sunshine life's career on earth for coming ages, but to prove that He was the Jewish Christ, while it might be an honor to Himself personally, could be no special help to the world afterwards.

THE FUTURE.

What is to be His future? The trend of the best modern thought is away from the Christ, the divine Lord, which Jesus claimed, and for which He aspired, struggled, suffered and died, toward the man—the Jewish citizen, a healing physician and a humanitarian teacher.

This modern trend is not surprising, for Jesus, as the Jewish Christ, was a failure in Judea in His day. His countrymen rejected such claim. In His own city He got no following. Even His own mother and her children did not believe on Him as the Christ, with the exception of James.

The modern thought is only a reproduction of the thought in Jesus' own day, that not His divinity, but His humanity, not His Godhood or Christhood, but His manhood, not his arbitrary authority, but His humane example, not His final word about God, the Bible and religion, but His benevolent impulses as a man, are what will keep His name alive in the coming ages.

REV. A. J. WEAVER.

Old Orchard, Me.

EFFECTIVE HEALING.

Two things are necessary in magnetic healing, viz.: a positive healer and a willing patient. Too many imagine themselves healers because able to relieve a home subject. Every parent, who is a little temperate in habits, can cure or aid those around him if sympathetic. And who in the home is not a willing subject when in pain or distressed by confinement to a sick room? Because such experiments prove effective does not warrant one to advertise himself as a healer. Let him try his powers on outsiders before venturing too far, both for his own and the patient's good. An effective test is to rub a piece of paper between the hands occasionally and see whether it will stick to the wall by electrical adhesion, for without this surplus there can be no healing, however much it is desired or imagined.

According to the sensation experienced, you vibrate in harmony with spirit.—In Higher Realms.

Is This Coincidence?

Chinese Symbol of Cosmogony In Use on Box Cars and Railway Documents.

About a year ago the Northern Pacific Railway company adopted, at the suggestion of its chief engineer, McHenry, a device to be used as a distinguishing trademark for the property and documents of the company. And it is now to be seen on hundreds of its cars, office windows, etc. It consists of two large commas, red and black, placed conversely side by side so as to form a circle. Only this and nothing more. To the ordinary western mind it has no significance other than a sign to designate a railroad system.

But the true meaning of the symbol is something else, and it represents in China the dual principle of nature, the basis of Chinese cosmogony. It was revealed in a curious manner. Rev. W. S. Holt, in charge of the Presbyterian Chinese mission in Portland, Oregon, was passing the office of the Northern Pacific in that city one day, when he noticed the sign. He stepped into the office and told the agent, Mr. Charlton, that he recognized the sign as being of Chinese origin, and asked Mr. Charlton if he knew its significance. A reply in the negative brought out the following from Mr. Holt. He said that he was familiar with it, and he set about to verify his own conclusions by writing to various learned men in China for details. Replies have not as yet been received. Speaking of his own knowledge, he said:

"While at Hang Chow, (which is located at the southern terminus of the Grand canal, I found the diagrams usually accompanying the symbol engraved on eight large stones within the city limits. The stones indicated great age, and from their position on the eminence were very impressive to a reflecting mind. It is possible for ages upon ages they have occupied that place, and been a superstitious guard against evil spirits for the inhabitants of the city.

"The name of the two principles represented is Yin and Yang, Yin being the female and Yang the male principle. This is the foundation of Chinese cosmogony, and constitutes the system of their reasoning. The Chinese say: 'The illimitable produced the great extreme; the great extreme produced the two principles; the two principles produced the four figures;' and from the four figures was developed what the Chinese call the eight diagrams of Feuh-hi, by himself, 3,000 years ago.

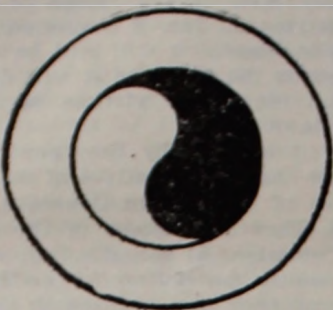
"The character used by the Northern Pacific is common throughout the empire, and one comes across it everywhere. Judge O. N. Denny tells me that it appears on the Korean flag. I will quote you authorities on the subject:

"The great extreme.—One of the most familiar objects seen anywhere in picture and engraving is the Great Monad (the name this author gives the symbol), the 'ovum mundi.' The philosopher Choofooote thus speaks of it: 'The great extreme is merely the immaterial principle; it is found in the male and female principles of nature, in the five elements, in all things. From the time the great extreme came into operation all the things were produced by transformation. The great extreme has neither residence, nor form, nor place which you can assign to it. If you speak of it before its development, then previous to that emanation it was perfect stillness; motion and rest, with the male and female principles of nature, are only the descent and embodiment of this principle.'

"The Great Monad is divided into the dark and light, with a white eye in the dark and a black eye in the light. These white and black spots show there is a male germ in the female, and a fe-

male germ in the male principle.—The Dragon, Image and Demon, by Rev. Hampden C. DuBose.

"This symbol often occurs surrounded by a circle, which is divided into 60 equal parts, representing the 60 years of the Chinese cycle, and in each of the divisions is a character representing each year of the cycle and the cyclic period.



"It is most commonly seen, though, on a board from 6 to 18 and 20 inches square, or one foot wide by two feet long, having the eight diagrams painted around it, so as to leave the great extreme in the center, which is used as a charm to ward off evil spirits. In this country these charms can be found in great numbers in some of the mercantile houses on Second street in Portland, and similar establishments in San Francisco. The small ones can be carried around, while the larger are placed over doors and at other conspicuous places as a guard against evil spirits.

"The Chinese delight in the study of abstruse and speculative subjects. Some of their writings are difficult to comprehend, and it will probably require some little time to get full information from the various sources I have written about this symbol. That it is very ancient is known, but whether it dates further back than 3,000 years will require research into many of their writings. When I have obtained all particulars I will furnish the information to Mr. Charlton, at whose request I instituted the investigation."

Mr. Holt is said to be a thorough Chinese scholar, having spent twelve years in China and devoted twenty-three years to the study of the language and habits of the people. There seems to be more than a mere coincidence in this strange affair, although Mr. McHenry had no conception of the significance of his device, merely intending it to represent a mathematical proportion. The colors, too, were adopted at random, the combination of red and black suiting the taste of the designer.

A PECULIAR DISPUTE.

In what tongue did Adam and Eve converse? No subject has been more fertile of speculations than the origin of language, and on few perhaps can less satisfaction be obtained.

The Jews claim that the Hebrew tongue is the primitive language, and that spoken by Adam and Eve. The Arabians, however, dispute the point. Of all the languages, except the Hebrew, the Syriac has had the greatest number of advocates, especially among eastern writers.

Many maintain that the language spoken by Adam is lost. Goropius published a work in 1850 to prove that Dutch was the language spoken in Paradise.

Andre Kemp maintained that God spoke to Adam in Swedish, that Adam answered in Danish, and Eve spoke in French.

The Persians believe that three languages were spoken in Paradise—Arabic, the most persuasive, by the serpent; Persian, the most poetic, by Adam and Eve; and Turkish, the most threatening, by Angel Gabriel.—London Daily Mail, Nov. 19, 1896.

Intuition is to man what instinct is to the animal.—In Higher Realms.

SOUL POSSIBILITIES.

Scintillations From the Mind of a Thinker.

Mr. Theodore Gestefeld, scholar, philosopher and student of the occult, and one of the foremost of German-Americans, is sojourning in the City of Mexico. Mr. Gestefeld is at present on an important mission pertaining to a great railway enterprise in Mexico, but knowing of his investigations in psychical phenomena and his willingness to give his conclusions to the world, he was called upon for an expression of his views at the present time. The following is a resume of the same. The question of "soul" being propounded, Dr. Gestefeld said:

"The question involves a little more than an answer that can be put in as part of an interview, for the soul is a great territory which the human mind has been trying to explore ever since it began to take some recognition of the great difference that exists between man and all the rest of nature; in other words, to me the soul is the Great Unknown, for the discovery of which the human mind is working with all its might.

"In my opinion the world has been having a retrogressive movement with regard to finding the soul for the last 250 or 300 years, but, during the last 10 or 15 years, some great advances have been made in the direction of emancipating the mind from prejudices, superstitions and other obstructions to a clear conception and a correct judgment of observations which can be made every day and in every place, and upon which a more intimate knowledge of that which I call "soul" can be based.

"I am simply an evolutionist. I do believe that there is, underlying all being, an immutable law which we, in our human way, are fond of personifying. I rather like the Indian idea, in which the search of man after knowledge is described as the hunt of man for himself. In other words, that the key to the great problem of creation is hidden in the innermost consciousness of every individual human being.

"Psychical research has nothing whatever to do with soul life; so-called psychical phenomena are simply phenomena belonging to the physical existence of man.

They are exceedingly valuable for the achievement of a better understanding of man's powers and capabilities in dealing with the forces of nature.

"I have met with a great many people at times when they were in a condition which would be highly interesting for anyone engaged in psychical research, but personally I can not claim to have had any experience except, perhaps, in some instances of what some people might call hypnotic power that I have developed myself. These matters are for me far too sacred and too personal to be talked about.

"I am of opinion that the so-called spirits are endowed with about as much power of deception as any ordinary human being and that they enjoy having a good joke as well as any other intellectuality. For that reason I have very grave doubts as to the practical value of the so-called communications from spirit land. To illustrate, I know writing mediums who are undoubtedly genuine, for they have written for me in languages of which they were absolutely ignorant. At the same time that which they did write was absolutely valueless from any point of view. I believe, however, with Hamlet, 'That there are more things,' etc. I am skeptical to a very great degree with regard to all professional manifestations, but I have met with too many people about whose sincerity, honesty and integrity not the slightest doubt can be entertained, and who

were the medium of the most surprising manifestations.

"If I did not know there was a life beyond the grave I do not believe that I would be alive today. While I can not prove the life beyond the grave by any of the rules of evidence admitted by practical science and in courts of justice, I do claim that there is something greater than ocular demonstration upon which to base convictions, that is the still small voice that speaks within me. To make my meaning more plain, let me add that I do believe that only a very small portion of that which we call our consciousness enters into our intellectual life, and that its greater portion, while constantly active, is immersed, as it were, and only occasionally we receive from it flashes called intuitions, demonstrations, revelations, or whatever it may be, but this immersed portion of consciousness is really the only source out of which our individual intellectuality can draw supplies for further development and growth.

"Take, for instance, the matter of public debates, which have sometimes been forced upon me when I was absolutely cut off from the opportunity for a thorough preparation in the library or other study and when I was without notes of former observations and when my memory seemed to refuse to yield up to me any thing I could use. Then, by simply throwing myself upon myself I found that I commanded at the moment of the debate all that was needed to maintain my position."

A DUBLIN SPOOK.

A Dublin correspondent vouches for the following:

"A lady, well known in leading Dublin society, the wife of one of the leading members of the choir in St. Patrick's cathedral, who is a constant attendant at the services, perceived in one of the stalls the dim outlines of a man's form gradually becoming more distinct, in a sitting posture. The face and form were at once recognized by her as those of one of the clergy of the cathedral who was greatly beloved and respected and whose death plunged the Protestant community of Dublin into mourning four years ago. The lady's experience, of the reality of which she is quite convinced, might perhaps be attributed to an optical illusion, or to an unaccountable freak of the imagination, were it not that the appearance of the dead dignitary has presented itself on several occasions to members of the staff of the cathedral.

"The interest created in these apparitions," says the correspondent, "is intensified by the circumstance that the gentleman whose spirit is supposed to be seen was himself a convinced believer in super-normal appearances. He resided for the last years of his life in a suburb of Dublin, and changed his residence, an ancient building near the cathedral, owing to his belief that noises heard by every member of the household, himself included, the cause of which he sought in vain to discover, were distinctly supernormal. These noises, which were heard, as a rule, on quiet nights, resembled the sounds of a person walking in slippers and shuffling his feet along the floor. They proceeded from a room in an upper part of the house. The noises instantly ceased when any one entered the room and commenced immediately upon his departure. The room forms part of a public library. The late dignitary's first knowledge of the mystery surrounding his house came when, on returning home at night, he found his household had not retired, but were all up, in the greatest excitement, in the belief that someone had been locked into the library."

Whatever moves of itself is immortal. The soul is therefore immortal. Quintilian.

[Entered the Postoffice at Columbus, O., as Second-Class Matter.]

Light of Truth.

Is Issued Every Saturday by

The Light of Truth Publishing Co.

WILLARD J. HULL and A. F. MELCHERS,
Editors.

118 & 119 N. FRONT ST., COLUMBUS, O.

VOL. XX., FEB. 13, 1897. NO 7.

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Rejected MSS. will not be returned without postage accompanying the same—not preserved beyond thirty days after receipt. Obituary notices of five lines inserted free. Ten cents per line over that number.

THE COMING REMEDIAL AGENT

Dr. Maurice Zeligzon, commissioner of the American Institute of Anthropology to various anthropological societies in Great Britain, France and Germany, is a sanguine enthusiast on the application of hypnotism in the treatment of human disorder. In a paper read before the Anthropological Institute in Cleveland recently Dr. Zeligzon, after reviewing the science in the early centuries and the giant strides it has made of late years, added:

"There is good promise that the worst malady of the human body can be cured without the use of drugs." He quoted a French doctor as saying that it would not be going too far to say that there is no form of human disorder that can not be cured by hypnotic suggestions. A series of experiments, he said, showed that the two halves of a person's brain acted independently of each other when in a hypnotic state. The eyes, features and hearing of a subject act differently, and pictures showing the different effects were displayed. The case of a woman who was shown pictures of different character while under the influence, showed that while one side of her face was repulsive the features of the other side were kind and pleasant.

Another phase of hypnotism was the successful treatment of a vicious boy, all the taint of vice being eliminated. Cases of seasickness, the doctor said, have been reported being cured during the past few months, and there is hardly a limit to the new science.

The day of the lance, the scalpel and the jallop faded before the more efficacious methods of remedial practice with drugs and minerals as the base line of action. These in turn have had their day and must sooner or later give way to the mastery of mind which, through suggestion, is destined to become the curative agent.

And when we consider the great significance of this awakening bearing so vitally upon the gospel of Spiritualism how sink the vain and frantic efforts of the ignorant to belittle and crush out the grandest philosophy ever known!

A NEW PHRENOLOGY.

Indications point to a radical change in phrenological methods of delineating character by the use of the X-rays, that marvelous light now one of the most absorbing of scientific discoveries. Professor Ebbinghouse, who began studying the X-ray in its relation to the brain about the time that Professor Roentgen made his discoveries, now claims that by means of the mysterious light it is possible to actually watch the processes of development in any special department of the brain, so that the exact size, shape and bearing of each center may be located and mapped out. It will no longer be necessary to depend upon "bumps" to determine character.

A CLEAR CASE OF SPIRIT COMMUNION.

The following is a plain statement of facts involving the most conclusive inference of a direct communication from the spirit of a deceased person to those remaining here on earth. As the parties are all prominent people, some of them known to the Light of Truth staff, names are omitted.

On the afternoon of Jan. 27, after a long and painful illness, G— passed away. His remains were buried on Tuesday the 19th. On Jan. 20 Mr. E—, a well-known medium, was giving a private seance at the home of his friend, to whom he was paying a flying visit, and a spirit purporting to be the daughter of G— requested that a message be delivered to her mother to the effect that G— had awakened to the new life, and that he had recognized first his daughter L—, who was communicating, and next his mother.

For some unexplained cause this message was not delivered to the sorrowing wife and mother, but on Saturday, Jan. 30, she visited a well-known and highly respected medium of this city and received satisfactory evidence of the life and presence of her husband. During the seance curiously enough she inquired of him what his first impressions were after death and who were the first to come to him. His reply was: "Why, mother, the first one I saw and recognized was L— and the next was my mother." It will be borne in mind that the widow knew nothing at the time of this marked corroboration of her daughter's statement at the seance mentioned as occurring on the previous Wednesday, nor did she hear of it until the first day of February.

Here we have a case in which mind reading and collusion have no place and bear no relation. The medium in one instance was entranced and in the other entirely normal, the means of communication being a trumpet manipulated by the psychical forces while the medium was holding conversation with the sitters.

NO MIND READING IN THIS

John W. Matthews of Monmouth, Ill., went to Chicago last December, since which time all trace of him has been lost. Miss Bessie Matthews, his sister, consulted a medium a few days ago, Dr. Ringland of Hamilton, Ind., for the purpose of locating, if possible, her missing brother, as all the efforts of friends and police had been in vain. The medium, in a trance, told Miss Matthews that her brother's name would be found on the register at the Brevort House, Chicago, and that he wandered to the shore of Lake Michigan near the Chicago Beach Hotel and there committed suicide; that his body was washed ashore and was robbed and buried near a cottage on the sands. Miss Matthews returned to Chicago and related these circumstances to the police. Assistant Chief Ross verified that part of the medium's statement relating to the name on the register at the Brevort House and the place of the alleged suicide has been located just as described by Dr. Ringland, also the finding of the cottage, and at last accounts the ground in the vicinity of the cottage was to be dug up in search of the body.

"FREE TO OUR READERS."

An advertisement in our columns concerning some kidney cure has the above "catchy" head. Now many of our readers are writing to us for a sample of the remedy, when if they had read the advertisement properly they would have seen that application must be made to the company advertising it. We do not deal in drugs, either for cash or free dispensation.

LOOK OUT FOR THAT CRUSADE.

A PLEA FOR LIBERTY.

Falling in all honorable means to preserve their constitutional rights in the matter of employing such physicians as they please, the people of the District of Columbia now approach their medical masters in a prayerful way and ask that medical freedom be restored to them. The bill introduced by Mr. Kem in the House of Representatives on Jan. 8 is unique, and if it is successful it will still be unique. Below is the bill, and it will do for a model for other victims of medical plot laws.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That all citizens of the District of Columbia, of sound mind, who are not under conviction for crime, shall be, and they are, entitled to the right and privilege to select their own physicians, to employ the same, and compensate them for their services.

Sec. 2. That all acts and parts of acts inconsistent with this act are hereby repealed.

Sec. 3. This act shall take effect from its passage.

We understand that this is the American Health Club bill, the same as was introduced last year in the Massachusetts legislature and again on the 25th ult.

HE IS AND HE ISN'T.

Last Sunday the newspapers had it—substantiated in the usual reliable (?) way—that Lyman J. Gage, the newly appointed secretary of the treasury, was a Spiritualist. Now, Mr. Gage himself denies this, and he ought to know. But whether his denial injures himself or Spiritualism the most is a question. However, we leave the intelligent reader to judge for himself. Here is his denial, as brought by the same press reports, and we thus give it for what it is worth:

"It is a mystery to me where such a report could have originated. If I had been a Spiritualist the fact would have been known to the public long ago. The story is so absurd that it is laughable, and though it has annoyed me I cannot help laughing when I think of it. Of course I never consulted a medium in my life, and, what is more, never had any idea of doing so absurd a thing. I have never the time nor inclination to deny such baseless stories, and I do not propose to do so in the future."

TO CORRESPONDENTS.

It is impossible to answer each individual correspondent to tell him why we condensed his report. We have given the reasons in these columns at least a half dozen times, and yet every long-winded correspondent asks for a personal explanation when his matter is cut down. Hereafter we will accept none unless already edited to fit the space allowed such matters. We can not make fish of one and flesh of the other.

There is a revival of something very like the New England witchcraft of the sixteenth century in Richfield Center, a little town near Toledo, O. Seventeen families are said to be bewitched by black cats and a disease which makes no distinction between man and beast.

This is in very poor form. In these days of resources a town that can't hatch up a brand new style of witchcraft, if that delectable diversion is in demand, is not up to date. There is no excuse for revamping the mildew of Salem witchcraft and palming it off on an unsuspecting public.

Some of our readers are already seeking private advice as to the nature of our crusade; but we can not reveal it for reasons given elsewhere. But it will be known in a short while.

THE CRUSADE.

There is no doubt but that our readers will hear from us this week, though it may possibly be another week before we can launch the great bulk of our mail matter on the voyage of convert hunting. But when it does reach them we trust our readers will be as anxious to keep the ball rolling as we were to start it.

It is perhaps but once in a lifetime that readers of a paper are called upon to do such a service, and we trust none will refuse. It may be their only chance of doing an effective and never-to-be-regretted love act for their cause, and which, when bearing fruit, will always be a joy to those who sacrificed two hours of their life toward its end.

With this we leave our readers, sorry however not to be able to gratify their curiosity as to its nature. But a revelation in advance would perhaps induce others to head us off, while they are not apt to follow; for newspapers dislike to imitate, all desiring to be considered strictly original.

THE VALUE OF PSYCHOMETRY.

Not by his exterior but his interior must we judge a man's character. Phrenology and physiognomy betray what is or was in the brain, blood or tissue at birth—an effect of conception, or as the parents were at the time of moulding the young soul. But education, environment, experience, etc., may develop an entirely different being to what it was at birth. Of course some souls never progress, and remain just as they were precipitated into this life. But this is exceptional, and we may see a brute or a murderer originating from spiritual-minded parents, and a genius arising from obscurity or a very common parentage. One may be due to pre-natal conditions—often an effect of but a momentary impulse on part of the mother, or ill humor, intemperance or aggravation on part of the father, superinduced by disappointment, a lodge supper or business troubles; and the other a like momentary high impulse, spiritual aspiration or a longing for truth—probably due to inspiration from a higher source as a future blessing to worthy parents or conditions prepared by spirits for the world's good, as humility or obscurity seems to be the needed groundwork for the making of good men or women. Thus we can not judge the interior by externals. Psychometry, therefore, becomes the only absolute science by which to test the individual, and thus does not lie, though much may be denied through lack of proof, and the absence of self-knowledge by the one psychometrized. But on the whole, it is reliable, and should be made a factor in all law cases—the sooner the better.

FUTURE HOPES.

The souls of men, after their departure from their bodies, are rewarded in a place of happiness or misery, according to behavior in this life.—Japanese Bible.

Life forever runs its endless race, and, like a line, death but divides the space.—Druid's Belief.

My failings make me but too sensible that man is but half alive in this life, and that the life of the soul commences at the death of the body.—J. J. Rousseau.

To the eye of the religious man, enlightened by revelation, it is self-evident, that beyond the ocean of time there must be another world to equalize all that is unequal in this.—Abbe.

KNOWLEDGE VS. CHARITY.

"Knowledge puffeth up, but charity edifieth."—I Cor. viii, v. 2.

A caviler might find much to criticize in this sentence, for it is certain that knowledge edifieth as well as charity. But the writer no doubt had in mind the man choked with conceit—a form of self-love. Of course, where self-love predominates there is not much charity—perhaps none where it has become morbid or rules as a passion—an obsession.

A poet says: "A little knowledge is a dangerous thing." That is also true. But knowledge considered as a whole should not be. And yet the scriptural writer above has told the truth in large measure. Even today we find great scientists denying inspiration, hypnotism, immortality, etc., because they do not happen to know of them. Perhaps their knowledge has puffed them up. But whether the knowledge is to blame or the scientist is the question. Probably certain kinds of knowledge have that effect, or certain kinds of brains are thus affected by learning.

We know that doctors as a rule deny the existence of the human soul because they can not find it under the scalpel. That is gauging the truth by their especial conception of truth.

Because geologists can not find the law of gravity with pick and shovel, would they deny it on that account? No, geologists allow others to know something as well; or conclude that it requires other methods of finding a truth unknown to them.

So we may call on other scientists and find many acknowledging the worth of some other science besides their own, and must conclude that the writer in Corinthians had the doctors in view when he penned these words, for they are the only ones today who believe theirs the only science (or, at least, those who make themselves heard), and may have inherited their trouble.

In that case we might forgive them if they will promise to reform and not interfere with new methods of healing that may be discovered, as they are certainly doing by their appeals to legislatures for a monopoly on curing diseases.

Now, monopoly means selfishness—lack of charity. We do not find geologists, chemists or astronomers endeavoring to obtain a monopoly on further investigation and experimentation in their special branches of science. That is because they are not selfish. Charity edifieth them and knowledge, therefore, does not puff them up. So we must revert to the M. D.'s and take it that the above scriptural text applies to them more generally than any other of earth's men of learning.

POOR SINNER'S BELL.

This bell is located at Breslau, Prussia, and hangs in the tower of St. Mary Magdalene's church. According to the record it was cast in 1386. A bell-founder of great repute undertook to make the bell. When the metal was melted and about ready for casting the founder withdrew for a few moments, leaving a boy to watch the furnace, instructing him not to meddle with the "catch" that secured the metal in the caldron. The boy forgot the caution, and when terrified at seeing the flow of the metal into the mold he called to the founder for help. The man rushed in, and presuming his work was ruined, struck the boy, killing him on the spot. Afterward the metal cooled and the bell proved to be fine work and beautiful in tone. The founder was condemned to death, and on the day of execution the bell was rung to call a mass for the unhappy man's soul. Hence "the poor sinner's bell."

Blizzards will not affect our crusade for it is an affair of the heart, and all the labor connected with it can be performed inside of two hours.

COFFIN ON THEOSOPHY.

Geo. M. Coffin, deputy comptroller of the currency and president of the Blavatsky branch of the American Theosophical society at Washington, talked on the meaning of theosophy in Chicago the other evening. Mr. Coffin declared that "the prominent suicides of the country have been prominent church members. Some of them were defaulters and the crime of suicide followed that of robbery." The remark was called forth in support of the speaker's expressed opinion that the followers of Christianity lacked the strength of forbearance and endurance which comes from enlightened spirituality.

Regarding re-incarnation the speaker declared that as the human spirit or self consciousness had no end so it had no beginning, and instanced the reply of Jesus that neither the sin of the blind man nor the sin of his parents was the cause of the former's blindness, as a proof that the blind man had existed before his birth.

"Every human being is a trustee of the strength, wealth and intelligence conferred upon him. If he fails of his trust he will reappear on this earth after death as a poor man, and in accordance with the same principle the poor man who progresses against odds and maintains his integrity will reappear on earth as a rich man.

"This doctrine forces us to the conclusion that all the poor on earth today are the wayward stewards of an antecedent race and that the Yerkes and Andrew Carnegie types of present day mortals are the reappearances of a virtuous product of a former period."

By the time Mr. Coffin finished his attempt to explain the difficulties of this argument, called forth by questions and discussion among his auditors, he was considerably nonplussed.

Dr. Carleton Simon of New York, a prominent apostle of the new creed, a pupil of Charcot, gave an exhibition one day last week to prove his position that a moral subject can not be induced to commit a crime while hypnotized. The experiment was of a startling and telling nature and was made in the presence of careful students of this marvelous power.

A slight, dark girl, seemingly about 24 years of age, was introduced and, quickly put into a profound slumber. The doctor bent over her as she lay in a roomy arm chair and touched her forehead with his right hand.

"I want you to go to sleep," said he. "Deeper, deeper, deeper," and to all appearance the subject was dead to the world. The eyelids were closed and the muscles flaccid. All the usual tests were made, but nothing seemed to have any effect upon the girl.

"She is now in a deep hypnotic slumber," said Dr. Simon, "and in a condition to act upon any suggestion of mine as far as it is possible to control her."

She was given a knife after being commanded to sit up and open her eyes, and told to plunge it into the heart of one of the persons present. This caused her unutterable woe. Her features twitched, she looked at the knife in her hand with evident horror, then at the man she had been ordered to slay, then moaned, "No, I can't do that; oh, I can't do that. It would be wicked to take another's life. I can't do that."

Threats and entreaties alike proved unavailing.

Another attempt at influencing the girl was made. She was told to steal a dollar that had been purposely dropped.

"You are starving," she was told. "Your children have been days without bread; he will never miss it." But the girl refused, and nothing could induce her to pick up the money, although she acquiesced in the suggestion that she had not tasted food for a week.

Supposing the subject to have been honest, and there was not the slightest evidence of a dishonest intent, the results substantiated the claim that a moral person can not be forced by suggestion to commit a crime. But if a moral taint should exist, kept in bound by conscience, yet deep down in the hypnotic subject's nature? How then? It seemed possible that harm might ensue.



COUNTESS WACHTMEISTER.

One of the leading Theosophical lecturers in this country, and the probable successor of Madam Blavatsky.

THE HOME OF THE SOUL.

Messrs. Editors: It has been often questioned how the spirit can build its future home while still inhabiting the flesh. Of course it may be taken figuratively and refer to our good deeds here as if they precede us in some mysterious way and await our coming. But spirits repeat this building phrase so often and so pointedly that many have taken it literally and formed a theory that there is an actual house or home built in conformity with the desires, wishes, thoughts and actions of the mortal. Now, I have a theory to offer, deduced from observation and a little spiritual phenomena, which, when summed up, give reasons to believe that the spirit body is the home of the soul, as the physical body is here.

Recently a clairvoyant described a vision to some friends, saying it was an individualized intelligence, but without form. The name was given, but there was nothing in the apparition by which to identify it. About the same time a near relative—knowing nothing of the foregoing—attended a trumpet seance and held communion with this spirit. Asking him anent his conditions, he said he had no perfected body and was accordingly unhappy; that he had not built himself one in accordance with the law of spirit; and that in consequence he had no home.

Doesn't this sound very much as if the spirit body constituted the home of the soul? Doesn't it agree with spiritual teachings that our spirit body is what we make it, and that we are its creators? Doesn't it prove that "As a man thinketh, so he is"? Doesn't it also verify the assertion that man "sees through a glass darkly" or basks in the light according to the purification of his exterior covering—the spirit body?

Further comment is unnecessary. The reader may find sufficient food for thought in these few suggestions, and theorize accordingly.

ARTHUR F. MILTON.

Do you think you could sacrifice yourself for about two hours for an everlasting good effect? If so, pay heed to our crusade scheme and do as requested.

An enterprising young physician of Warsaw, Ill., has built a private telephone line connecting his office with the houses of all of his country patients.

A NEW TRIUMPH.

The Dreaded Consumption Can Be Cured.

T. A. Slocum, the Great Chemist and Scientist, Will Send to Sufferers, Three Free Bottles of His Newly Discovered Remedies to Cure Consumption and All Lung Troubles.

Nothing could be more fairer, more philanthropic or carry more joy to the afflicted, than the generous offer of the honored and distinguished chemist, T. A. Slocum, M. C., of New York City.

He has discovered a reliable and absolute cure for consumption, and all bronchial, throat, lung and chest diseases, catarrhal affections, general decline and weakness, loss of flesh and all conditions of wasting away; and to make its great merits known, will send three free bottles of his newly discovered remedies to any afflicted reader of Light of Truth.

Already his "new scientific system of medicine" has permanently cured thousands of apparently hopeless cases.

The Doctor considers it not only his professional, but his religious duty—a duty which he owes to suffering humanity—to donate his infallible cure.

He has proved the "dreaded consumption" to be a curable disease beyond a doubt, in any climate, and has on file in his American and European laboratories thousands of "heartfelt testimonials of gratitude" from those benefited and cured, in all parts of the world.

Catarrhal and pulmonary troubles lead to consumption, and consumption, uninterrupted, means speedy and certain death. Don't delay until it is too late. Simply write T. A. Slocum, M. C., 98 Pine street, New York, giving express and postoffice address, and the free medicine will be promptly sent. Please tell the Doctor you saw his offer in Light of Truth.

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A PSYCHOLOGICAL NOVEL BY THE AUTHOR OF "HIGHER REALMS."

CHAPTER VIII.

ON TO ROME.

The week following was spent in making preparations for Robert's intended trip to Rome, where he wanted to take a finishing lesson under the influence of the old masters, whose genius is still centered there, working through the mediumship of younger masters in the art of portraying nature and human expression on canvas or paper.

Robert was a scenic artist, but also had talent for character sketching, only that he needed a little of the spirit of correct physiognomical delineation to complete his course, and be ready for practical work. His ambition was to earn a reputation as sketch artist for the press.

What originally inspired him with this idea, it took me a little time to find out. I had learned a good deal about his character during the month following the last seance, as he had reverted to his home manners after Coussey left. It seemed his afflicted inspired him spiritually, and temporarily made him a better man. Not that he was bad or playing a part, but beautiful spirituality acted with potency on his better nature and thereby kept his under-self—his animal nature—in abeyance.

When alone he was subject to gloominess—an effect of past selfishness, not yet neutralized by an opposite effect. He had spent his father's money to indulge his passion for gambling, and thereby embarrassed the old gentleman to a considerable extent, winding up by forgery. This brought him to bay, and reform began, though a secret longing constantly followed him to try it again, if but once. He took up the study of art as a relief from this longing. But he was obsessed by his own passion. He had enough good in him to prevent obsession by lower spirits, and higher ones—those of his own sphere—found no congeniality in his atmosphere on account of that one low taste. Low because it led him into dens unfit for one of his refinement and standing in society. Thus he had no spirit guide, and I became puzzled to know where he got his impressions from.

Close observation, however, taught me that freedom from prejudice or pride made the soul very receptive to the intelligence of nature—that element or principle in nature which is conscious.

All psychic students know that thoughts move in waves—that those sent out by mortals mix with the atmosphere as does magnetism or oxygen. In the course of ages the psychic world encircling its mother planet becomes so impregnated with these thought waves that its atmosphere finally becomes a condition of consciousness. Man literally swims in a sea of intelligence. Even if he will not admit of an original consciousness—though the effects prove the nature of the cause—he must accept this if he

reasons at all, and thus we speak of the intelligence of nature.

Any man or spirit who is in touch with this psychic atmosphere by a temporary or permanent impulse for good, whether by thought or deed, obtains impressions direct from nature. They either manifest as intuitions, an inner voice; or as illuminations within, a sort of interior clairvoyance.

Now, Robert was very forgiving, and had his interior illuminations, and on one of these occasions felt moved to go to Rome for the purpose stated. Being absolute truth for the individual such a message never fades from memory, and may be followed out without fear of going astray, if circumstances permit.



Many obtain like intuitions or illuminations under strong impulses of faith. But faith, too, is love for it is the antithesis of pride, and pride is mostly cultured prejudice.

Faith or love centralizes thought, and this generates force or influence, whether centered in an individual or a corporate body. But in either one it weakens as prejudice creeps in, and disintegration follows. In man it breeds disease as it assumes the form of malice or hatred; for this vitiates the blood and makes it sluggish, and consequently attracts the noxious elements of the atmosphere, while the higher impulses vitalize it, and impart health and vigor to both the nervous and organic systems.

The stomach being nearest neighbor to the heart, is the first organ diseased by vicious or impure blood.

Now, Robert had such a stomach—poisoned by bad blood, generated through selfishness—the extreme of which is a twin sister to malice or hatred. At least it had the same effect on the blood and generates like diseases. But those who have a neutralizing force in the form of a large generosity, liberality or charity, offset the evil effects of the noxious fluid on the flesh, just as a magnetic healer neutralizes pain. He does not drive out the pain itself, but he infuses the system with a vitalizing element which has the opposite effect to pain, and during the compromise, suffering ceases. A good infusion of mag-

netism may thus hold its virtue until the cause which produces the pain has worn itself out.

On the same principle a virtue or high spiritual quality like forgiveness or charity is a healing force which offsets a vice in one and the same spirit or mortal body.

Robert belonged to this category of mortals, and thus his peculiar temperament—a sort of swaying between earth and heaven—and his intuitive struggle to undo a past wrong.

His father had forgiven him, but forgiveness of sins does not make it right with the sinner. Nature does not forgive; it only tries to restore the equilibrium, as it does in restoring the bent sapling to a perpendicular. This takes time.

A twenty-year indulgence in drink, for example, cannot be neutralized by a pledge or a month's abnegation. It takes the same balance on both sides of the scale to equalize it—whether in years or additional self-denials. To be placed "in the balance and found wanting" has a scientific bottom—properly analyzed.

Self-study or the study of man from the spiritual side of life is the key to relief. All will find help when ready. Some are aided by intuition; others by automatic writing, for through the latter is best displayed the characteristics of the spirits attracted and by which self may be largely gauged.

Robert has his characteristic attractions. They began flocking in a few days after his development; for a man becomes a sort of beacon light for undeveloped spirits as soon as he becomes a medium. I was impressed to let them in. Most of them took my name on the first impulse of writing and quite often puzzled my charge. But I soon taught him that this was due to a law in mediumship. The controlling spirit becomes so closely allied to his charge that his name is as woven into the medium's aura; and attracting spirits involuntarily write it on first impulse of giving their own name. Tricky or lying spirits often take advantage of this to deceive the medium until dislodged by resisting the temptation imposed by the attraction—the dissolution taking place on the same principle as described in my case, only that the obsessing spirit is unwillingly ejected because the resistance is on the part of the mortal in such cases. The situations are simply reversed.

But to avoid being deceived the medium or sensitive has but to post himself on influences thrown on him by the spirit in control or acting on him. Feeling drowsy, for example, during the control, indicates sensuality in the attracting spirit. Becoming irritated or impatient betrays selfishness or deceit. Nervousness, accompanied by either, tells of arrogance or enmity on part of the unseen visitor. Feeling happy or cheerful tells of a clean spirit; calmness indicates dignity or good will—trustworthiness. Mental activity in connection with either points to intellectuality or wisdom. Sadness on the part of the control is indicative of repentance, whatever the cause. These influences are absolute, for they constitute the law which governs the spirit, and can not be counterfeited.

Now Robert was an apt pupil and soon learned the ways of detecting trickery on part of his attraction.

In the meantime he had left home, and by a circuitous route, via New York, London and Paris, reached Rome a month later. I followed him up with my attendance and instructions. By the time he arrived at his destination he had learned enough of self to cognize his weaknesses, and thereby put them under foot. This made him a free medium, and I could leave him without fear of having him fall into wrong hands, though Rome has a very much mixed magnetism, and is not a safe place to entrust a



sensitive medium too long alone without protection.

However, I experienced no difficulty in keeping off unwelcome attractions; for Robert had learned to know himself, and that is the surest safeguard to mediumship. A medium who knows only of his virtues knows next to nothing in spiritual science. Such believe every spirit to be good and never know when they are deceived or imposed upon. But knowing his defects a medium is ever on his guard and stands ready to doubt. The latter is better than overcredulity; for it prevents many exposures and blunders that occur in all incipient spirit communion. Self-knowledge is the key to truth—spiritual and material, for it teaches the nature of both spirits and mortals, and through them the nature of the universe. Man is an individualization of all that exists; thus his infinite possibilities of unfoldment. And all that man will ever know of God is what he knows of himself.

(To be Continued.)

The Marriage Supper of the Lamb is a concise exposition of the prophecies of the Bible which refer to the advent of modern Spiritualism. Fanatics have too long used these prophecies to bolster up their dogmas. They belong alone to Spiritualism and cognate subjects.

See adv. on another page.)

ENTOMBED IN ICE.

A skeleton has been found in one of the fissures of the Ademello glacier, in the Southern Tyrol, which is thought to be that of an American tourist of the name of Ruth, who disappeared in 1890. These fissures cleave glaciers at all angles, and it is very easy to slip into one of them.

When once in it is hardly possible to escape without help from above, and the warmth of the body melts the ice around, so that the victim slowly descends by the weight of his own body into the depths of the glacier and generally starves to death. On looking into these fissures the most beautiful play of light in blue and green and rainbow colors are seen. But these are best enjoyed from the safe vantage ground of the upper outside world, rather than down in the depths and close at hand.

In some instances it is said that bodies have been preserved down in these fissures of the ice for years.—Beverly Evening Times.

We will continue to live, even after our bodies are destroyed for our soul is immortal. We ought to avoid excessive grief, since we know that the souls of our friends will always live.—Dr. Leeb, Rabbi.

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SCINTILLATIONS FROM THE BORDER-LINE OF THE REAL LIFE.

The all-pervading potency of soul-force is the one topic now uppermost in the minds of earnest inquirers everywhere. As an instance of it a recently delivered lecture by Mr. George C. S. Southworth, formerly a professor at Gambier and Case schools in Ohio, is pertinent. The subject of Professor Southworth's paper was, "Our Age an Age of Mystery," and was read before the Episcopal club at Youngstown, O. The following extract is of peculiar significance, as it shows how the new philosophy of life is being welcomed in quarters hitherto closed to it:

"Not a little scientific inquiry at this epoch," said the lecturer, "is directed toward psychological phenomena. Telepathy, hypnotism, presentiments, mesmeric influence and what in general has been termed the supernatural are now widely recognized as forming merely an unexplored domain of the natural. Let me contribute a little testimony to swell the mass of evidence accumulating daily which ere long will be sifted and classified till something like a general law may be evolved which shall be discovered later to be a nexus between the seen and the unseen."

"I knew a man about 20 years ago who for a considerable period before his death lived amid an environment of the faces and forms of departed friends. As his physical forces declined these apparitions became more numerous until he scarcely knew whether he was living in a material world or in one of spirits. Yet his strong judgment, cultivated intellect and keen sense of humor preserved him from panic, and he passed with composure from earth to—as we hope—a life of the only true reality. This was a man well known in editorial and political circles. A large number of his friends, and his biographer in particular, were conversant with his account of these ghostly attendants."

"It was my good fortune some years ago to take a long journey through the west with a beloved and honored friend who had passed the meridian of life; and yet all that time I did not know that he could exercise strong mesmeric power, perhaps I should say potent hypnotic influence, in theomenclature of today. He was a person to whom I had often gone for advice when we had business interests in common, and I had noticed that when we agreed in a matter of policy where I must conduct the transaction in person, if only I could have a long talk with him before I entered upon the affair I went out from his presence with a sensation of elevation of spirits, of a certainty of success, of courage and of clear perception of each necessary step in the negotiation which was wonderful. And I do not recall failure in any undertaking conducted under his direction. The case was different, however, when we disagreed on policy, for I do not recollect that he possessed any advantage in the way of convincing me or bearing down my judgment. I speak only of my mysterious inspiration derived from him when I needed and solicited his advice, and so voluntarily placed myself to a degree under his remarkable influence. He told me during that long journey how early in life he discovered that he possessed a strange control over the minds and actions of certain persons, but that far from cultivating his gift he had refrained studiously from employing it on conscientious grounds, because too serious consequences might result. * * * He related that after the death of his first wife he felt the blow deeply, for he was still a young man then, and that it was almost impossible for him to banish his affliction from his mind. He took a journey in order to change both scene and air, for

his health was declining. A lady entered the train, and as the car was well filled she was compelled to take part of a seat which had been turned over for three friends, thus making her face my friend, but on the opposite side of the passage. He was at once impressed with the remarkable resemblance of this lady to his departed wife, and so steadily did he gaze at her that she began to regard him with equally fixed attention. At last it occurred to him that his action partook of incivility, so he determined to explain and apologize at the first opportunity offered. This was afforded not long after when the train halted at a station and seats near her became vacant. He changed his place and tendered an apology for his seeming rudeness in looking at her so intently, adding that she reminded him so vividly of a dear friend whom he had recently lost that he could not refrain from exhibiting his astonishment. The lady replied courteously and he was emboldened to ask her name, thinking that she might be a relative of his wife, and so naturally bear a family resemblance. To his amazement the lady distinctly pronounced his dead wife's name and then correcting herself gave her own. In some mystical manner he had communicated his thought to her consciousness. Subsequent inquiry satisfied him that the woman had never heard of his wife or known anyone of the name. Surely this was an instance of thought transference."

"My friend went on to tell me one other startling incident which I will now relate. During his courtship he paid the customary visits to the home of his intended and at that time there had been a professional mesmerist lecturing and giving practical illustrations of his skill. One night sitting in the company of her father and mother he began to discuss with the young lady this interesting subject. My friend hazarded the observation that he believed he could do as much as the professor, and she, with her parents' consent, offered herself as the object of the experiment. He followed the manner and motions of the mesmerist, and sure enough succeeded in putting his beloved one into a trance. Then he asked her if she would like to take a trip with him to the north Pacific ocean. She assented, and presently he asked her if she saw anything of his cousin who commanded a whaling vessel supposed to be in those waters. Letters recently had been received from this cousin stating that he had found few fish that voyage and fearing that his cruise would be long and fruitless. After a long pause the mesmeric subject said that she could not find the captain in the north Pacific, but would look for him to the southward. After a longer pause her face lighted up and she spoke with intense excitement. She saw the ship coming around Cape Horn homeward bound, giving the name of the vessel, and declaring that the cargo of oil was so great that they had broken up the water casks and filled them. But they were experiencing heavy weather—so bad that the sailors refused to go aloft and the captain and mates had knocked down two or three of the most insolent in order to enforce obedience. Here the girl became so greatly distressed that the old folks interposed and the experiment ended then and there. * * * Subsequently on the arrival of the ship in port it was learned that the girl's vision had been correct in every detail."

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Let us ever remember that he who lives for self and self alone, is a failure; while he who renders honest loving service to his fellows, though he be poor and an outcast, unhonored and unsung, is a noble success.—J. Leonard Levy.

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But she doesn't get "all right." She grows worse day by day, till all at once she realizes that a distressing female complaint is established.

Her doctor has made a mistake.

She has lost faith in him; hope vanishes; then comes the brooding, morbid, melancholy, everlasting BLUES. Her doctor, if he knew, should have told her and cured her, but he did not, and she was allowed to suffer. By chance she came across one of Mrs. Pinkham's books, and in it she found her very symptoms described and an explanation of what they meant. Then she wrote to Mrs. Pinkham, at Lynn, Mass., for advice, feeling that she was telling her troubles to a woman. Speedy relief followed, and vigorous health returned.

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The World of Psychics and Liberal Thought

Tacoma, Wash., furnishes one of the latest marvels in psychism. Ethel Gilliam, daughter of a rancher, and totally blind, died to all appearances, and her remains laid out for burial and were in the house 36 hours.

Suddenly her eyes began to wink and her muscles to twitch. With a scream her mother caught her child in her arms. Slowly the girl recovered life and strength. When she was able to speak she told her mother that her soul left her body and was with beautiful beings in the other world, and that the saviour appeared to her and told her that she must go back and convert her mother and teach the people to prepare for the life to come. The mother was overcome by this message and believed it to be from on high. Suddenly Ethel appeared to notice pictures, although there was a film over her eyes. "I see a house and trees and people dressed in funny clothes." She could see the people at her bedside and she began telling what they looked like. Books and papers were brought her and she passed her hand over them and read them with accuracy, and yet she has been blind from her birth.

The Spiritualists of Grand Rapids, Mich., have concluded to have an old-fashioned celebration of the 49th anniversary of Spiritualism to be held on the 27th and 28th of March next.

A resident of Allegheny, Pa., who has recently recovered from a serious illness, relates an interesting dream experience. At one time he only dozed for half a minute, but during that time he had fully an hour's conversation with a convict in the western penitentiary. The convict was 44 years of age, and was serving his fourth term of four years behind prison bars. All his sentences had been for four years each. The first crime for which he was arrested and convicted was the holding up of four men on a public highway in New York state. Upon his release he attacked a man who resisted him, and the convict in the dream showed four ugly cuts on his face that he had received during that encounter. Here the dreamer, who is a newspaper worker, began to think what a good story that would make, and then awoke.

Morristown, N. J., has a house in which spooks are said to be holding carnival, and the last tenants have fled from the house. It has been empty much of the time for the last eight or ten years, and is again without a tenant.

The sequel of Mrs. Gibbs' dream, an account of which appeared in these columns a week ago, developed at Winona, Minn., on Jan. 27. Mrs. Gibbs dreamed that her deceased husband came to her and told her that their old home at Plainview had been broken into and their things disturbed. An investigation proved the dream, as valuables stolen from the home of Dr. Robinson had been secreted there, while the silverware and rich clothing of Mrs. Gibbs had been taken away.

The Plainview people had their suspicions aroused concerning a man named Shea and a Mrs. Fathan, who made frequent trips to Winona. The co-operation of the Winona police was secured, with the result that Mrs. Fathan is under arrest and some of the silverware which she was expressing back to Shea at Owatonna has been recovered. Mrs. Fathan gave herself up when she found officers after her. She claims she did not know the things Shea gave her were stolen, but the police take no stock in her story.

The Tilly-Sur-Seuls apparitions are giving the Paris Society for Psychical Research a good deal of concern. The Abbe Bretes declares that the apparitions are the work of the devil, the Bishop of Bayeux has ordered the erection of a statue of the Virgin Mary on the spot where she is believed to have materialized, the papers of Tilly say that their village is to become renowned while the Psychical Research society can not agree on a single fact as established beyond doubt.

Time is an infinitesimal factor in the production and experience of the "dream" state of consciousness. For instance the book entitled "The Philosophy of Mystery," gives an instance of a man being awakened from sleep by a loud noise in an adjoining room. Upon investigation it was found that the man, who had barely fallen asleep, had dreamed that he had enlisted as a soldier; that he had joined his regiment and traveled to a foreign country; that he finally deserted on account of harsh treatment accorded him by his superior officers; that he had been apprehended and carried back to his regiment; that upon arriving there he was tried by court martial, condemned to be shot and was led out for execution. At this moment the guns of the executioners exploded and the sound awoke the dreamer. All this experience was gone through with in the point of time between the actual noise in the adjoining room and its effect upon the sleeper.

The death of a foolish boy in Jamestown, N. Y., who allowed himself to be hypnotized by a traveling fakir, is another instance of the gravity of the situation regarding these catch-penny clap-trap shows. There doesn't appear to be any remedy for it as long as the public pulse requires this kind of amusement.

Mrs. Matthew Morris, who lives at 398 Hudson street, New York, begins to think there is something in dreams. Years ago Mrs. Morris' sister went to Port Elizabeth, South Africa, and married Thomas Blair, who died some years ago very wealthy. Recently the widow died, about the time Mrs. Morris began to dream. She saw piles of gold in her sleep and her sister beckoning to her. In her dreams she seemed to see her sister dying. It troubled her and she told her nieces of it and they promptly advised her not to be so foolish. Shortly afterward, however, a relative of Mrs. Morris' arrived in New York from Port Elizabeth and told of Mrs. Blair's death on the night of Mrs. Morris' vision and that all of the money had gone to a niece. Mrs. Morris is now preparing to go to South Africa to investigate, believing that something crooked has occurred.

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PSYCHICS.

Some months ago an American named Jenner arrived in Oaxaca, Mex., and claimed to have discovered traces of an ancient city in the forest in Chirpas, showing curious relics which he had taken from the ruins of houses. A few days ago Mr. Jenner, accompanied by a party of American archaeologists, passed through Oaxaca en route to the ruins. They expect to spend several months making researches. Mr. Jenner states that the city was a big one, probably 150,000 population, and that the buildings are constructed of stone.

G. G. W. Van Horn, Spiritualistic healer and lecturer, expects to be reunited with his wife after a separation of 30 years, caused, he says, by spirits. Feb. 21 is the day set for the reunion. During all these years, he claims, they have been in constant communication, but somehow or other could not get together.

Dr. William A. Hamilton, the neurologist, says that ganglia, which runs like tiny threads of silk throughout the body, are little brains, largely made up of the same kind of brain matter that composes the thinking part of the brain. While the sensitive ganglia send their little tendrils into every portion of the body, there is an especially large part of them about the heart, and really, according to Dr. Hammond, the human heart actually thinks on account of it. When we are frightened the heart almost stops beating.

Good morning again! We hope you haven't forgotten to take down the names of those Spiritualists you know and obtained their addresses. If so, send them to us and we will send them a sample copy before the Loud law, which is to prohibit this, goes into effect.

A young woman in Denver quarreled with her lover and then went to sleep—not the ordinary type of sleep, but into a strange coma. Three hypnotists worked over her and finally restored her.

In Marcellus, Mich., there resides the family of William Betts. The claim is made that spirits visit their home and that the medium through which they work is Irving Betts, a son, 18, who has developed the phase of materialization, although no formal seances are held. The family is unable to sleep nights by reason of the manifestations and the house is regarded with awe by the villagers. The parents of young Betts are devout church members.

A St. Paul newspaper ascribes the moral obliquity of the day to hysteria, not to decay. It makes little difference what you call it. The effervescent capers of eroticism hold the boards just the same, and it all indicates moral decadence.

Reminiscences of Lincoln are always in order. Regarding his belief in and upon intimations given to him from supernal sources there is much to ponder over. On the morning of the day of his assassination he related a dream he had the previous night. He saw a ship sailing very swiftly, but would have attached no significance to it were it not that the same dream had preceded two disasters already, and although there was nothing portentous then he could not avoid a feeling of distress.

The Russian peasantry are well aware of the presence of the departed. One of their ideas, almost universally accepted, is that every house is inhabited by a spirit, who expresses approval or the opposite of the inmates soon after they come into occupation.

Judge McDougal of Kansas City, Mo., has decided that a divine healer, so-called, or a magnetic healer, or a Spiritualist, or a mind reader, can not be made to pay a license tax in that city when preachers of the gospel pay no license, not even though the former charge a fee from the public for their services.

The restless ghost of Aquilla Laverly, a wealthy farmer in Parke county, Ind., is said to keep watch and guard over his property, now being litigated over by his children. His horses appear to recognize him and neigh approvingly when he stalks into the barn, but the people with less than horse sense are in terror and sleep with their heads covered up.

Spiritualism is growing in Milwaukee, Wis. Hundreds of families form circles with regularity, and pictures are painted and messages written by unseen hands.

The vision of Socrates has often been adverted to as showing the great and abiding strength of that wonderful man in the premonitions and counsels of his invisible guide. It is related by Plato, a fair woman clothed in white, who appeared to Socrates and cried: "The third day hence to Phthia thou shalt go." And he did go.

Great excitement prevails at Jamestown, N. Y., over the case of a colored lad named Young, who died recently under alleged hypnosis. Indications are that the boy died of kidney trouble.

It is reported that many people are alarmed at the rapid growth of Spiritualism in Branch and Calhoun counties, Mich. When the people know more they will be less alarmed.

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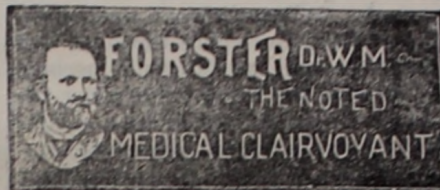
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Voice of the People.

A QUEER LITTLE HEN.

There was once a little brown hen
A dear little, queer little hen,
Her work was to lay
Just one egg every day.
And she did it, this good little hen.

She'd fly up in a tree, and right then,
Seated high on a branch, this queer hen,
Her egg she would lay,
Her one egg every day,
This good little, queer little hen.

'Twas a strange thing to do, I must say,
Lay an egg from a tree every day.
And what good was the egg?
Just tell that, I beg—
That fell from the tree in that way?

But some people do things just as queer;
I know it, I've seen it, my dear.
They have a good thought,
But it all comes to naught;
From the wrong place they drop it, my dear.

There's a lesson for you and for me
From the hen that laid eggs in a tree.
If we do a right thing,
If a good thought we bring,
Let's not choose a wrong place, you and me.
—G. S. SHARP.

A CORRECTION—MIND READING.

In the hasty skeleton sketch of my life experience as a medium I got the year wrong. It was 1855, instead of 1854, that the first really striking manifestation came to me, and instead of "My sight had become subject to unseen influences," it should be "My right hand, etc." A peculiarity of these "mind readings" were in that the questions were always put to the supposed spirit controlling my hand and required no continued concentration of the mind on the subject thought of (a la Bishop) nor any one to touch me, or look or think in the direction of the object mentally suggested to the spirit; nor did I need to know who of the circle had made the request, nor when it was made. If I was passive my hand was directed by the unseen power, and wherever it went I followed. On one occasion as I was experimenting with automatic writing and signals, sitting by a large table with my back toward the pantry door, my sister entered the room behind me. As she opened the door my hand suddenly stopped writing, reached across the table, picked up a paper, and with a twist of my arm laid it over my shoulder. My sister said: "I know that's the devil." "Why?" "Because as I opened the door and saw your hand performing so strangely I wished that the spirit, if it be a spirit, would pick up that paper and lay it on your shoulder, and instantly your hand reached for the paper and complied with my request." In those days, by common consent, the devil was the only omnipresent person capable of knowing our thoughts and performing miracles. Jesus did, when in the flesh, but he was dead, and the devil had a free field and was equal to any emergency. Queer that the same feats that proved Jesus a god make the devil so wickedly dangerous.

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THE INFINITE QUESTION.

I once crossed a desert dry and arid. In all its broad expanse no bubbling spring or cooling moisture rose. The sun beat upon its heated sands and turned back to clothe us with a scorching fire. But ever in our front there opened up a scene of fairest promise. There lay shimmering in the sun a pictured lake whose banks were skirted with cool retreats of groves and shade. On one side appeared a fairy grot over which clambered phantom vines that half hid ruined castles or rocky bluffs. But this scene was never permanent. Every moment the illusion took new shapes and mocked our hope for relief. We were the dupes of a desert mirage.

But how much more tantalizing is the mirage of the mind or heart; the sweet visions that I see fade away, and I am left isolated and alone with barrenness about me and my thirst unquenched. Will it ever be quenched? Is there a domain where the hope can be realized and the fanciful become fact? Where the spirit longing for the sympathy of beauty, goodness and love at last tastes the ineffable bliss of complete harmony? Will the heart have no pain and the soul no cloud?

C. H. MURRAY.

MRS. RICHINGS AS A NUN.

In a recent lecture at Worcester, Mass., Helen Stuart Richings lectured upon her life in a convent. She said she had been a nun in a Parisian convent for five years, and paid a warm tribute to the industry, refinement and devotion of the nuns, and particularly of their spirituality.

She related one incident in the convent when she had been aroused at midnight, as if inspired, and had given the alarm of fire just in time to prevent the convent dormitory with its 700 occupants and the building itself from being ravaged by fire.

The speaker said that she was not a medium, as the term is commonly accepted, but that she was a medium as every man, woman and child is to a greater or less extent. She said that hypnotism could be induced by self, and was not necessarily through an exterior force. A nun who prayed to the Jesus Christ of us all by an intensity of concentrated thought could so hypnotize herself that she would see on her person the five wounds of Christ on the cross.

—Every time a new idea is ventured in these columns or a new theory advanced we receive a number of dis-sents, devourers or dismantlers, ready to start a controversy or lead us into one. But we have said before that we will not allow the first step toward it. Every new thought, if not true in itself, is suggestive of a higher one. Few obtain the whole truth of a thing in the first impulse. But what little is begotten it is that much toward the same revelation continued through another. Instead of criticizing let everyone try to build on it; or, if not agreeing with it, let him go on to the next lesson and see what he can reap from that. If all men were to withhold their opinions because somebody disagreed with them there would be no truth advanced, and if we accepted every criticism of another's opinion there would be no room left for truth or its advanced agents. Somebody has to take the helm in a newspaper, and if not the editors, who shall? The Light of Truth has been run by its contributors and correspondents long enough to its loss of prestige and patronage. Now it will be conducted by its managers.

The souls of men, after their departure from their bodies, are awarded in a place of happiness or misery, according to behavior in this life.—Japanese Bible.

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QUESTIONS AND ANSWERS

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT

Question—They say I am a healer and have good healing powers, but I have not been told how to develop it. Can you tell me?—N. C. R.

Answer—The shortest road to finding out is to try it on somebody who is ailing, for a proof of the pudding is the eating thereof. Healing mediumship is the easiest tested, even though it needs conditions like all other phases. But when very powerful the only condition needed is the patient's confidence or faith, i. e., a willingness to be cured in that way. Of course, stubborn skepticism or pride to admit anything coming from others, or envy to allow others the gratification of knowing their powers or their success, shuts out the good effects of the best healer and makes failure inevitable. The failure is not on part of the healer, but the patient in receiving benefit. Those who want aid, therefore, should make themselves passive for the time being, even if they should need so-called imagination as an aid. If imagination can make a man sick it can cure him of an ailment. It is the mind or will that guides in all hypnotic or magnetic manipulations, and one who will not use that need not try either way. But how to use the will is the secret of success. In magnetic healing it is not the will per se which heals, but the vital fluid which is infused into the patient by the will. One must have the fluid as well as the will to eject it. But one need not exert himself very much to bring the will in motion. In anger, denunciation or contempt we exercise the will demonstratively. This must be avoided, as it stops the flow of the fluid. Persuasiveness, gentleness, amiability, as if courting the fluid to flow, is more effective. Will power is a counterpart or microcosm of universal law, and this operates in that way—silent, gentle, calm, but with terrible force in its effect, for it is absolute. We can only imitate universal law by a like exercise of our will.

Question—What is hypnotism from a Spiritual standpoint?—G. R. P.

Answer—Hypnotism is an entrancing or soothing of nervous action to a degree of perfect inaction or standstill, the brain being the centre of operation and consequently the apparently only factor in the case. But nerves and blood partake more or less of the state imposed on the brain, though not necessarily unconsciously so. To hypnotize another a man must have a surplus of nerve fluid—a modified, or we may say, humanized electricity. The will has nothing to do with it further than as an agent to operate intelligently. A man with a thousand wills of others centralized could not hypnotize a cat if he did not have the needed nerve fluid or electricity to reach the nerves, from which it is imparted to the brain. And a man with very little will could become a good hypnotist if he could gather up sufficient nerve fluid to become a reservoir for a surplus. Continence is the only artificial generator of this element for the weak, nervous or delicate. Many of hypnotic power intuitively know this, but can not express it as an absolute fact. Thus a base use of it in that direction would destroy it. But a man can be a veritable Christ in one direction and be a scoundrel in another, and through his power, rob credulous people of other values. Spirits entrance mediums by

hypnotic power; soothe the ailing; comfort the bereaved; reinforce the weak and still the angry emotions in the troubled heart. Spiritual healers largely exercise the same power, only that they infuse magnetism for a specific effect, governed by the will as in the first case, and in many instances their nerve fluid is of a different order—being more magnetic than electric, or still more modified or spiritualized than that of the mere hypnotist.

Question—What is the difference between the hypnotic and trance state?—G. R. P.

Answer—No difference, except in the mode of producing it.

Question—Is not a subject more susceptible to the magnetic influence, and consequently more greatly benefited by magnetic treatment in the hypnotic than in the natural state?—G. R. P.

Answer—Yes; a combination of hypnotist and magnetic healer would be of great service to suffering humanity, and will make a deal some day that will throw the medical fraternity in the shade. But hypnotism must first become a branch of the college curriculum. It is the medium between Spiritualism and Materialism, and will open a doorway to magnetic healing as the true method of doctoring, though in connection with a modified form of the present medical science.

Question—Can obsession be cured by magnetized paper, as claimed by individuals?—Enquirer.

Answer—Self-love must be very deep-rooted when one imagines him or herself capable of doing that. Such a claimant should try his or her powers on individuals for the alleviating of light aches or pains first, even before trusting to magnetized paper for any kind of cure. If successful in directly healing by laying on of hands the indirect method of using paper might be tried. But to test the paper rub it between the hands, and if it sticks to the wall, it may be considered charged. But at its best it will not cure obsession. That the patient must do by self-study.



MRS. ISA WILSON KAYNOR.

Mrs. Kaynor is the daughter of E. V. Wilson, the pioneer worker in our cause. She is a well-known business and test medium, her home address being 8736 South Wood street, Chicago, Ill. She also attends calls for funerals and marriages. Her chief phase of mediumship is what is called the "fire test." When under control she becomes positive to the action of heat, and not only plays with fire, but can so environ other light substances with her magnetic emanations that they refuse to burn.

The angel says to Daniel, "Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days."—Dan. xii-12. The Spiritualists have been enjoying that promised blessing for forty-eight years. Read Marriage Supper of the Lamb.

(See adv. on another page.)

A LETTER

Regarding Birkholz, the Healer, From C. B. Stocken, Clerk of Ogemaw County.

(Detroit Evening News.)

Those who have doubted the genuineness and merit of the cures wrought by Birkholz, the Healer, will find food for serious reflection in the mistake they make for such erroneous views, when they read a testimonial so unimpeachable as this:

A long time ago the Divine Master said: "And these signs shall follow them that believe—they shall lay hands on the sick and they shall recover." Birkholz is a believer in this promise—but what staggers most people is that he seems to claim first his cures on a scientific basis and then on a religious basis. But Dr. Birkholz says there is no conflict between science and religion. He says the measure of every science and philosophy is contained in the Bible. There has been discovered in all the science of medicine no better test of the presence of leprosy than that laid down by Moses—and so with scores of other things. If Dr. Birkholz seems strange to some people the fault is their own, not his.

Here is a letter placed in the hands of the writer regarding one of those seemingly impossible cures, and it speaks for itself.

Sir: I wish to add one more testimonial to your miraculous cures.

To whom it may concern: I was taken one year ago Nov. 1st with a dizziness from which I fell in the street. It terminated in convulsions at intervals of every four to six weeks for the first six months. I had treatment from five different physicians. Three of them claimed spinal trouble caused from an injury of the spine four years ago. The others said uremic poison, caused from kidney trouble.

At last as my convulsions increased my heart failed at times. The palpitation was so great that you could distinguish the heart beats six feet away. As my heart weakened my convulsions increased, and at last became periodical every Monday for five Mondays. At last, seeing medicine did me no good and reading of your miraculous cures, I concluded by persuasion of my mother to visit you, but I must say, without faith. My nerves had become very bad.

On my first visit to Dr. Birkholz he told me it was spinal trouble and enlargement of the spleen, which caused poor circulation of the heart, and convulsions caused from injury to the spine. I determined to treat with him. After four treatments I could see the enlargement diminish on my side after each treatment. Since then I have kept on gaining. It is now one month since my last treatment, and I have had no symptoms of the return of my disease. My cure is miraculous as I took no medicine whatever. As my friends knew my condition when I went to him, and how my present condition is, I cannot say too much in his praise to those who are suffering, for I feel that he can cure any disease the human family is heir to, I have such profound faith in his treatments. One to visit his office once a day for two weeks can readily see and hear from others what he is doing for the afflicted.

I have read the testimonials of the patients treated while I was there, that I know to be true, when at the same time skeptics will read and say it can't be done, but thanks to Dr. Birkholz for what he HAS DONE for me, and thinking it a permanent success, I remain,

C. B. STOCKEN,
West Branch, Mich.

Adv.

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—W. P. W.—We allow no remuneration for poetry.

—Lyman C. Howe may be addressed at 59 Vienna street, Cleveland, O.

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—Prof. W. F. Peck serves the First Spiritual church of Columbus for February.

—W. H. Bach's address is wanted by Rachel E. Gamblin of Cody's, Queen Co., N. B.

—Lecturers or mediums are wanted in Ironton, Charlevoix county, Michigan, to organize the Spiritualists there. Address Harry Coblenz.

—F. C.—We do not know whether the German Spiritualist paper is still in existence or not. We have not seen a copy for several months.

—R. C. S.—As you sent no state address we could not reply. But will say that a good sore throat cure is black stick licorice steeped in senna tea—taken by the teaspoonful when irritation is manifest.

—By subscribing for the Light of Truth by the year the reader obtains as much first-class reading matter for one dollar a year as a one hundred and twenty page monthly magazine furnishes for three dollars.

—Light of Truth is going along with the times—it is now "set up" by a Linotype and illustrated with half-tone plates. Just fancy a Spiritualists' paper being able to do this. Ye Gods, the popular press isn't in it!—The Mystical World.

—J. F. McDevitt has removed from Huntsville, Ala., to 151 Trainer avenue, Memphis, Tenn. He writes in connection with above announcement: "The method of conducting the Light of Truth gives general satisfaction. Keep out long-winded discussions. It has grown better with each move it has made."

—Spring poetry is already coming in. None will be returned without stamp enclosed. Some of the inspired are also asking for remuneration, though much of what is called "inspiration" would not be accepted at any price offered for its publication—obituary poems, however, excepted, at advertising rates.

—When subscribers change their address they should state where the paper has been going to or is going to at time of writing, or we can not oblige them unless they wish to pay for two papers. We can not make the change until we know the old address, the reasons of which have been explained frequently in these columns.

—The Paine memorial celebration by the First Spiritual church in Columbus on the 31st ult. at Odd Fellows' hall was an interesting affair and redounded to the credit of the management. Prof. Peck's discourse was a marvel of compactness and eloquence combined, and those who knew nothing of Thomas Paine, or were prejudiced before going, certainly were enlightened and

edified before leaving. The occasion was further enhanced by decorations, good music and a large and intelligent audience throughout.

—Seance reporters are requested to hold strictly to their text; present only those facts which contain an absolute or logical test, and not make the medium the central figure in the report. Investigators care nothing for the latter. The phenomena is sufficient eulogy for the medium, for "the work praises its master" more than words do, and a long dissertation about the medium's honesty simply generates suspicion of the reverse. Facts are more potent than arguments. Furthermore, leave out all business affairs concerning the medium's outside work; it does not belong to the text. At the same time assure us that the same report has not been sent elsewhere, for we do not care to follow other papers and be accused of piracy, as has been the case in the past, merely to oblige an occasional correspondent. We have plenty of spicy matter on hand to give our readers something original each week.

MEDIUMS AND LECTURERS.

Prof. Carl Sextus, hypnotist teacher, maybe addressed at 184 Lexington ave., New York City.

George B. Holmes, inspirational speaker and test medium, 178 North Ionia st., Grand Rapids, Mich. 3

De Loss Wood of Danielson, Conn., though a busy journalist, will accept engagements to speak on terms to suit societies.

A New Shrub that Cures Kidney and Rheumatic Diseases.—A Free Gift.

A short time ago our readers were made aware of a valuable new botanical discovery, that of the Kava-Kava Shrub, or as botanists call it, piper methysticum, found on the banks of the Ganges river in East India. From a medical standpoint this is perhaps the most important discovery of the century. The use of the Kava-Kava Shrub, like other valuable medical substances, opium and quinine, was first observed by Christian missionaries among the natives as a sovereign remedy for kidney diseases and other maladies caused by Uric acid in the system. Since its general introduction, Alkavis, (the Kava Kava Compound), has wrought many remarkable cures of kidney and rheumatic diseases.

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And even more wonderful is the testimony of Rev. John H. Watson, of Sunset, Texas, a minister of the gospel in thirty years' service, stricken down at his post of duty by kidney disease and cured by Alkavis. Mrs. James Young of Kent, Ohio, writes that she had tried six doctors in vain; that she was about to give up in despair, when she found Alkavis, and was promptly cured of kidney disease and restored to health. Another most remarkable case is that of Rev. Thomas Smith, of Cobden, Illinois, who passed nearly one hundred gravel stones under two weeks' use of this great remedy, Alkavis.

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